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CEMBER

CENTS

The Remembered Birthday
by Zelia M. Walters

The Kingdom of Heaven
by C. Stanley Long, D. D.

MAGAZINE DEVOTED TO CHRISTIAN HEALING

HEALING THOUGHT

At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:

"Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for thou art with me;
Thy rod and thy staff, they comfort me."

† ★ ★ ★ ★ ★ ★

PROSPERITY THOUGHT

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:

"Jehovah is my shepherd; I shall not want. . . .
Thou preparest a table before me in the presence of mine enemies . . .
My cup runneth over."

★ ★ ★ ★ ★ ★

THESE STATEMENTS ARE TO BE USED FROM
DECEMBER 20 to JANUARY 19

For further explanation of these thoughts turn to page 68

UNITY

DEVOTED TO CHRISTIAN HEALING

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The REMEMBERED BIRTHDAY

A CHRISTMAS STORY

By Zelia M. Walters

TAMARA COULD never forget the great birthday. It was David's birthday too. A hundred times the wife had heard her mother-in-law repeat the story of that night in Bethlehem, now thirty-four years past. Mother Abigail, then a young wife herself, had seen the stranger girl pass drooping wearily upon the back of the donkey. And the inn was crowded with the Bethlehemites returned to their native town to register, and the girl Mary and her husband had been obliged to make their bed in a manger in the room below the inn.

That night Abigail's son David had been born. In the morning her sister had come to visit and rejoice over the baby, and she had told of the tale of wonder spread by the shepherds hurrying in from the hills.

They had declared that the heavens had opened with a great light, and they had heard angel songs telling them that the Savior of men had been born even here in the little town of Bethlehem. And they had come to the stable of the inn and found this young girl, Mary of Nazareth, with a newborn son, who they had said was the king of Israel. It was a thing impossible to believe, the sister had said, and yet the shepherds were sober men, and godly. Why should they all have agreed upon this thing, if so be it was not true?

"It is true," Abigail had said from her pillow. "As I waited in the night for my son I heard a burst of music such as was never before on earth, and all doubt and dread left me at that moment. Adoniram tells me it was only a dream. But it was no dream. I was broad awake

and had felt afraid before that."

★ ★ BUT AFTER the visit of the Wise Men and the departure of the Child into Egypt, long years had passed with no word of "the King." Abigail had almost forgotten. David was grown. He had fallen in love with the beautiful, highborn maiden Tamara, daughter of Benaniah, and they had been wed and were living a life together made beautiful by selfless love.

Children came to bless them. The eldest, Adoniram, named for his grandfather, was the treasure of Abigail's heart. She was so happy that she feared sometimes lest she had claimed too much of life. Oh! yes, she sorrowed for the sorrows of subject Israel. But they lived in the country on an estate, away from contact with the hateful Romans. In the simple joys of her own home and her son's children she could forget all that.

And she never remembered to tell the wonder story of David's birth night until tales of the Teacher and Healer began to spread over the Judean countryside. A traveling merchant, who with his camel train stayed the night in their house, told them first. He had heard the Teacher talking to a great crowd that thronged about Him.

"And in truth," said the merchant, "one must stop to listen, for He says such strange things." The merchant had seen a blind man thrusting his way through the crowd, toward the voice; and the Teacher had said, "According to your faith be it done unto you," and the blind man had begun to shout, "I see! I see! Thanks be to God!"

"David!" Abigail had cried, her voice breaking with emotion. "It is the child who was born on your birthday night."

★ ★ THEN TAMARA and the children heard the story for the first time. But in the next two-and-a-half

years they heard it again many times. The country rang with the news of the Teacher. Once when He passed through their neighborhood David and Tamara joined the crowd that flowed out to meet Him, and they came back aflame with enthusiasm. This was the King that would bring the glory again to Israel!

But there came a time when they drew even closer to the Teacher. Adoniram, the first-born child, gifted with more than the ordinary graces of childhood, fell sick, desperately sick. The physician called to help him could make only a guess at the trouble. The child was being consumed by one of the terrible, swift fevers of the Orient. But while they could tell nothing else about his sickness both the physician and the parents could see that death was approaching. It was then that the father, wrapping the sick child in a mantle, mounted his swiftest camel and rode away to Bethany, where he had heard that Christ was visiting in the home of Lazarus. When he unwrapped his precious burden and laid it down at Jesus' feet, the child seemed to be dead. Two far spent even to voice a plea, David could only look up into eyes that seemed lighted with a mysterious radiance.

"Fear not, only believe," the words came like soft rain on parched ground. A moment later the child opened his eyes, smiled, and stretched out his hands to his father.

★ ★ DAVID RODE back in triumph to the home that was already bowed in mourning. Before this surpassing blessing that had been given them they fell silent in awe. They talked about it only in broken words.

"If I could but do some great hard thing for Him," said David.

"He is the Son of the Most High, even as the shepherds said," whispered Abigail.

"He has my love for ever and ever. I must find out what He would have me do," said Tamara.

And then came the grace that Tamara felt had crowned their life. While preparing for David's birthday feast during the winter that followed, they heard that Jesus was on His way to Peraea.

"Let us send and invite Him to the feast," said Tamara. "It is His birthday too."

They hesitated at the boldness of inviting Him to turn aside from His life of overflowing activity and rest in their quiet home. But at length David mounted and rode to meet Him with the invitation.

"He is so kind that even if He cannot come, He will not be offended," said David.

But wonder of wonders! He said He would come, and on the evening of the birthday He came alone, while the disciples waited for Him in the town. Tamara could recall every detail of that joyous day. The great room was decked with flowers for the reception of the guest of honor. Servants waited with perfumed water for the dusty feet. The napkins were of the finest linen, woven under Abigail's watchful eye. The food was the choicest that the country afforded. And beside the guest's plate was a gold piece for a gift. There was just that one beautiful evening. The next day the Master was up and away on His errands of love.

★ ★ THEN CAME the Passover the next spring and the tragedy that brought despair to hundreds of faithful hearts throughout Judea. There was the forty days of interlude of hope, when Christ again walked about among those who had loved Him. But He withdrew mysteriously, and none knew where He had gone. It was not quite the same. They were being prepared for the time when the eyes of flesh would see Him no more. But they kept hoping. Perhaps today or tomorrow He would come in a blaze of glory and establish His kingdom. But he continued to appear quietly and to speak gentle words of

counsel. Then one day a cloud received Him out of their sight and He came no more to their yearning eyes.

Well, the months passed. Swift spring merged into hot summer. Harvest time came with its riches, then winter. Though the days continued bright and warm, the nights were chill. David's birthday was coming near.

At first they did not talk of it. Tamara looking up to find Abigail gazing at her would surprise the knowledge in her eyes. David falling into long silences in the evenings would look up to find his wife and mother with their eyes fixed on him.

One night when the thought was upon them all so that the very air seemed heavy, Tamara cried, "David, what shall we do? Can we keep this day remembering what happened a year ago?"

"Let the feast go," said David.

"Oh, no!" said Abigail. "From his very first year we kept the feast for him; and it is not thus that the Christ would have us do. He'd bid us keep His feast too, with joy. For the knowledge is in my heart that He brought us joy and not sorrow. Let us keep our feast and in its keeping remember Him."

★ ★ SHE DID NOT know that she was pleading for the beginning of the world's joyful Christmases.

"If only we knew what He would have us do!" groaned David.

"John says that He told the disciples He would not leave them comfortless," Abigail reminded them.

"Yes, and He said, 'I am with you always.' So perhaps He is coming back. Oh, David, what if He should come to our feast again. Yes, yes! We will keep it. We will not be faithless but believing. If He comes, He shall find that we are prepared."

There was only a week in which to get ready. But from that day both women were making preparations.

The house must be cleaned and decorated. The choicest food must be prepared. The napkins for the use of guests must be spotless. The clothing must be freshened so that they would all be ready to greet the honored Guest. The children understood. Perhaps their friend Jesus was coming again. Shut in their quiet country home, they had never really comprehended that He was gone.

The birthday morning dawned, crisp and clear like that morning long ago in Bethlehem. The household was pervaded with an air of suppressed excitement. The feast would be at sundown, the serving women were busy laying the table, and there was an extra place for the Guest whose presence they hardly dared to hope for. The hour drew near. They waited, too tense to go about their ordinary concerns.

★ ★ "MISTRESS," said a serving woman. "There is a stranger at the door. No, no," she added in haste when she saw the flash of joy on each face. "It is a very wretched traveler with a sick child in his arms. He craves that of your mercy you will let him rest here the night."

A shadow came over Tamara's face, but true to the traditions of her family, she said, "Bring them in—they must be fed. I will come and see what may be done for the child."

She went out presently into the room where the wanderers rested. She saw at once that they were not beggars, for intelligence and character showed in the fine features of the man. Some misfortune had struck them down. The man's eyes looked puzzled as if he were asking why such things had come to him. The child was thin and listless. His father held him and bent upon him a look of yearning, helpless love. Tamara laid her cool fingers on the little silken head.

"Poor little lad," she said.

"Oh, my lady, he suffers so at times, and I do not

know what to do. I am taking him to his mother's mother. But the way is long and perhaps——"

"You must rest here today and tomorrow and let him lie in bed. We will bring him fresh milk to drink, and it may be he will grow better. In God's name we welcome you. The peace of this house be upon you. And now you must be fed." She cast a look at the table ready spread with a place for a guest, and then went to instruct the servants and call the family to the birthday feast.

★ ★ WHEN SHE came back to the supper room she started with surprise and indignation. Either the stranger had misunderstood her or the servants had mistaken her instructions. For the poor stranger was already half reclining in the place reserved for the Guest. Nay he had even broken the roll of bread at the place and given a bit to the child that he held close beside him. And the gold piece intended as a gift to the Guest was lying close to his hand.

"Your pardon, my lady. The servant bade me eat. I should have waited until you were served." The stranger rose to his feet with a gesture of courtesy.

Tamara started forward. "That is Christ's bread," she had been about to say. But the words died unuttered. Memory was holding a page before her eyes, and the words on it seemed written in letters of gold: "I was hungry, and ye gave me to eat . . . Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me."

The children were looking at her curiously. David and Abigail, did they too have such thoughts as had just come to her? Yes, verily it might be that He was speaking to them. There was a hushed, expectant look on each face, as if the air trembled with a great word. They were waiting for Tamara. Then she spoke the words that had come to her at first but this time with a new

spirit behind them.

"This is Christ's bread," she said. "Eat it and receive His blessing."

Then her eyes sought her husband's.

"Oh, David," she said, "if He were really here, He would bring a yet greater blessing. For then this poor child would be healed. Oh! that He were here! Why does He delay when we need His presence so sorely?"

★ ★ "YOU SPEAK OF Christ who used to heal people?" asked the stranger. "If I could find Him all would be well. They say He rose to life after the Romans crucified Him. But no one can tell me where He is."

"We thought He would be here on this day, His birthday," said Tamara.

Again silence fell on the room, some thrill of expectancy held the little group. The children turned toward the doorway as if to see the beloved Friend enter.

"David, He is here! Look at the child."

The stranger child had been lying listless upon the seat, the piece of bread his father had given him was held loosely in his lax fingers. Now of a sudden he sat up, with a quick motion of a lively child. He turned upon the company with a beaming smile. The flush of health came into his cheeks as they looked. His eyes were bright with merriment. He began to eat the bread.

"This is good bread," he said in sweet treble. "I am very hungry."

"Now the God of Israel be praised! He is here," cried Abigail, falling on her knees and stretching out her hands to the invisible presence.

"He is here in very truth," said David, his deep voice shaking. "He has laid hands of healing on this child just as He did when He walked among us. He said He would never leave us. It is true. He is here. He has been here all the time, only our eyes were too dull to

see, our ears too gross to hear. Christ, my Friend, I bid You welcome to this, Your birthday feast. I pray You to abide ever in this house. Show us how to cast out of it all that does not accord with Your presence. Lead us, direct us, use us in Your service, keep us in Your ways."

★ ★ ADONIRAM AND the two smaller children were clinging to David's robe crying out, "Father, what is it? Is Jesus coming to our feast?"

"He is here, my children. Look at the little stranger child who was sick and now is well, even as you, Adoniram, were healed when I took you to the Christ. He is here. If you keep very still you will feel Him beside you. If you listen you will hear His voice."

Again the company fell silent, and the Presence became so real that it seemed almost as if they could see a radiance in the air, as from a shining shape. Words trembled about them, words of comfort and power.

"Let us sit down to the birthday feast," said Tamara. "The Guest is with us."

That first Christmas feast was observed in such a spirit of exaltation that they actually spoke to the Guest.

They said that not only on the birthday but every day they would set a place for Him, and they would know Him when He came, even though it were in the guise of a beggar child. For now they knew what it was He wanted them to do: to live as in His presence, to do the deeds He would be doing, to love mercy, to deal justly, to walk humbly with God.

Tamara had waited only months for the returning Guest. But the world still waits as the centuries go by, and it still turns its puzzled search outward, and it still wonders when He will come. But He comes today. As we keep the Christmas feast, let us set an extra place for the Unseen Guest, and let us recognize Him when He comes in the guise of one of "these least."

ALL FOR GOD

I consecrate myself completely, mind, soul, and body, all that I am, or ever hope to be, to Thy service. In fulfilling my mission of service on this plane it is my hope that in some measure humanity will be better and happier because I live.

By Evelyn F. Hamilton

MY GOD, TO THEE I consecrate my thought so that through the channel of my mind I may receive Thy revelations of Truth. Realizing that the more my thought is spiritualized the more powerful it becomes, I dedicate every thought unto Thee that Thou mayest fill me with infinite wisdom for the solution of every problem, guide me on the path of righteousness, and reveal what Thou wishest me to know and to do. Illumine my intellect that it may become a treasure house of mental riches, to enlighten those in search of Truth and share with them Thy gems of inspiration.

I consecrate my speech that it may be acceptable to Thee and kind and courteous to my fellow men, and that it may become a powerful factor in my own life and the life of others. Help me to be mindful of everything I say so that I may never transgress Thy law of love, but may say only such things as encourage, uplift, and cheer my fellow men on their journey through life. Enliven my voice that it may vibrate with the joy of living and in turn restore laughter to a voice that is dull.

I consecrate my every effort. Through work, Thy greatest sacrament, I hope humbly to contribute to human progress and the world's betterment my individual share of creative effort. Help me to sacramentalize each task,

no matter how menial, and to infuse into it a spirit of gratitude for my capacity to do it. Enable me to glorify Thee in a life of happy usefulness.

I consecrate my heart that its every beat may pulsate in unison with Thine, participating in Thy outreaching love and compassion for humanity. May my love for Thee rise like incense unto Thee, obscuring my transgressions and filling me with infinite peace. I desire a closer walk, a sweeter companionship with Thee that I may manifest the visible evidence of Thy power and presence in my life and affairs.

★ ★ I CONSECRATE my will. In blending my will and purpose with Thine I hope to accomplish the purpose of my earthly existence and to lead a happier and more productive life. Therefore do Thou Thy perfect work in me and for me and through me, according to Thy desires. What wilt Thou that I should do for Thee?

I consecrate my strength that, supported by Thine everlasting arms, I may in turn become a pillar of strength to support those cast down by the weight of human burdens. May my character become a monument of integrity, ennobling and uplifting all who cross my path.

I consecrate my eyes that they may be endowed with spiritual discernment to penetrate the better self of every human being, finding the good there and blurring the imperfections. Enable me to discover Thy image in each fellow man, judging with charity, as I would be judged. Bless me with perfect physical sight that I may enjoy in the fullest measure the beauty and grandeur of Thy earthly paradise, everywhere manifest.

I consecrate myself completely, mind, soul, and body, all that I am, have, or ever hope to be, to Thy service. In fulfilling my mission of service on this plane it is my hope that in some measure humanity will be better and happier because I live.

THE KINGDOM OF HEAVEN

Seeking other sources of good than God, other sources of power and prosperity, is as truly idolatrous as was the Israelites' worship of Baal . . . Is there any good reason why Christian people who affirm their belief in the allness of God should not begin now to live in the atmosphere of such a belief?

BY C. STANLEY LONG, D. D.

THE FREEDOM that comes of knowing God or, to put it differently, the freedom assured by the presence of the kingdom of heaven in man, is the great necessity of our existence. It is the conscious recognition of our self as God's likeness, a recognition that is the natural right of every man, while even his human sense is struggling with a sense of imperfection and limitation.

Let us direct our attention to the freedom from evil that right thinking brings to mankind and that Paul calls "the glorious liberty of the children of God." There is that in the thoughts of men which instinctively revolts against the tyranny and oppression of the material world, and the possession of freedom has been civil and political rather than spiritual, and in religion has been a freedom of conscience rather than of consciousness.

Men have believed they are free when they have overthrown their despotic oppressors and won the right of self-government. But there still remains the greater bondage to the instincts and passions of their lower nature, to

temperamental weaknesses and selfish pursuits, against which the race has put up only fitful and feeble rebellion. Not knowing the truth of man's divine sonship and believing that they are largely material, men become the willing servants of material sense, until their ease in it turns into disillusionment with physical pleasure and the emptiness of material existence.

Well might Jesus utter that wonderful statement, so full of redemption for enslaved humanity, "The truth shall make you free." Nothing is more important to the world today than the understanding of this saying and its application to the working out of human salvation. When Jesus said that His words should not pass away, He signified that He was speaking to the whole human race, and He evidently meant that the whole human race is in bondage to their belief in things that are not true.

★ ★ THE AMERICAN DECLARATION of Independence states that "all men are created equal," but that is true only in the spiritual sense. The whole material sense of existence can be summed up in the word slavery. In their belief men are in a bondage as hard and unrelenting as that in which Pharaoh held the Israelites in Egypt.

The general experience of unemployment and economic depression through which the world has been passing is not due to a limited supply of money, to overproduction, or to any of the material conditions that have been thought to be its cause, but to a limited concept of God. Men are not without faith in what they believe is the governing power in human affairs, but they do not as a rule believe this governing power to be God, and so their faith is given to something beside Him. They bow down to money, to political influence, material influence, or to whatever they believe may hold the key to their success. Like the Israelites of old they go after other gods; gods of different form, it may be, but the spirit is

the same.

Seeking other sources of good than God, other sources of power and prosperity, is as truly idolatrous as was the Israelites' worship of Baal. God is one and infinite, and this truth exposes the folly of turning in some other direction for what God alone can give. If we look to something besides God to supply our needs, and there is nothing beside Him, it means that we are putting our faith in nothingness and are bound to get nothing in return. This is the kind of faith that inspires fear and torment, because it has no certainty behind it.

★ ★ WHERE ARE we as Christians if we are afraid to trust God? What do we fear in letting go of faith in worldly ways and means and relying upon the Father to supply our needs? Are we afraid that God, the creator of all things, cannot maintain our well-being? If like the Jews of old we ask for the sign before we believe, we should remind ourselves that we are followers of Him who said, "Blessed *are* they that have not seen, and *yet* have believed." We cannot see life or love or joy or health with the physical eye, but we know they exist.

These things being true, should we not have faith in our own faith that, when rightly placed, God will respond to it? Has ill health or lack or fear any place in the presence of God? Would you think of looking for them there? And is not that where we are living and working and thinking?

We need not expect that our faith in God will not be put to the test; for human experience all along the way calls for dependence upon a higher power and sometimes for heroic confidence in the good we do not yet see. Without these testing times faith would become weak and stunted from lack of use.

The work, then, that is always immediately before us, no matter what the outward problem may be, is to gain

the freedom of the kingdom of heaven in man, for only as we gain and make use of this true idea are we freed from the consciousness of its opposite, the kingdom of evil, the reign of discord. The conditions that are now oppressing mankind are not due to any material limitation but to the absence or inaction of those divine elements of thought which establish and maintain the reign of harmony.

★ ★ A TRUE understanding of this will give us the true idea of the kingdom of heaven in man. It is first a state of conscious being in which God is the only authority and power. The domain of consciousness that we call physical, is the sphere of evil on the other hand, and discordant thought, which contains no actual or enduring harmony. Knowing this, who would think of seeking happiness or prosperity in that domain? Although to the carnal mind the physical may seem to possess some relatively good uses, it has no relation to the things of the Spirit, and we must look outside of that belief to find God and "the kingdom of heaven" in man.

One difficulty, and perhaps the chief one, in keeping our thought spiritually right about material things is that it seems necessary to have so much to do with them. They make up so much of each day's experience and enter into so much of the world's business and activity that it is not always easy to keep thoroughly awake to their illusive nature. Thus we keep outside the kingdom of heaven, or keep it outside of us, because we constantly let the things of this world influence our thinking. We should instead reverse the process; for we cannot gain correct views of God and man from false evidence.

The consciousness that Jesus called the kingdom of heaven—the realm of thought from which all evil is excluded—is the only natural habitat of God's children. Jesus' requirement as regards elegibility for citizenship in

the kingdom of heaven plainly implies that flesh and blood, the sensual beliefs of mortals, have never had anything to do with the life or character of God's creatures. In the spiritual atmosphere of the kingdom of heaven men and women know themselves only as the Father's children.

★ ★ THINK OF living in an atmosphere where no storms of evil arise and where evil does not enter one's thought about man. Think of what it would mean if all the inhabitants of the world knew themselves only as children of God and thought and talked and lived accordingly. After all, is there anything so very improbable or impossible in this? Is there for instance any good reason why Christian people who affirm their belief in the allness of God should not begin now to live in the atmosphere of such a belief, to let the love of God permeate their thinking, and to resist every suggestion that would make something beside God real enough to be believed in? This is a business in which there need be no unemployment, and Jesus implied that it is the most profitable even from the standpoint of material results.

When Jesus said that a knowledge of the truth would make us free, He naturally meant that it would free us from evil and the false beliefs arising therefrom. All that can hold one in bondage is belief in evil of some sort. To be made free from the conditions resulting from such situation, it is necessary to correct the mistakes with the truth that is applicable. To this rule there is no exception. Freedom from deception of any kind can only come through a perception of the reality.

The freedom of the heavenly kingdom must therefore come through the recognition and understanding of spiritual being. If we are not God's children now, we never shall be. And what is it to be a child or son of God? Man is spoken of as the offspring of the Father and as

having spiritually the nature, character, and consciousness imparted to him by his heavenly Father. Do you think of yourself that way?

★ ★ BEING A child of God implies that we have opportunity to maintain our unity with our divine source, for not otherwise may we realize the liberty that belongs to us; and to be one with the Father is to be one with the qualities through which goodness is expressed. The thoughts we think, our mental attitude toward others, and the things that engage our attention decide whose child we believe we are and how much freedom from evil we are accepting for ourselves.

For instance, are we accepting the liberty of the children of God when we indulge in unfriendly gossip, or give currency to some defamatory insinuation, or pass judgment upon another's weakness, or cherish resentment or enmity, or practice any other of a long list of human faults and shortcomings? Do we think God would have us do these things? Do they represent our own ideal of a child of God? And are they limiting or liberating in their influence? God does not limit His children; it is only the human sense that does that. We should remember this before accepting the arguments of limitation, and we certainly should not originate them.

★ ★ THERE IS a universal reality that men call God as surely as there is a sun to mark the passing days and to give light to the earth. And it is as sure as the existence of consciousness itself that God is the self-existent principle of the universe, the life and substance of its manifestations, the cause and support of all that takes place; and that there is absolutely and literally nothing else. We are one with that infinity of being whether we realize it or not, and we cannot be taken out of it. Inasmuch as God is what He is, the reality of our sonship will

sometime compel us to recognize this and to cease thinking or believing that we are anything else.

We may be doing this theoretically, or with the lips, but our fears and our worries and our inconsistent thoughts do not confirm that position. If we actually believe beyond doubt or question that we are God's children, we shall think and act as God's children and live as citizens of the kingdom of God upon earth.

A CHRISTMAS CAROL

Still grows the evening o'er Bethlehem town
Where to mankind the Lord Christ hath come down;
Rockaby, hushaby, rockaby, hushaby.
Still grows the evening o'er Bethlehem town,
Clear through the darkness the star shineth bright,
Guiding the traveler by its wondrous light
Where in a manger so cold and so bare
Cradled is Jesus, so holy, so fair.
Softly his mother sings sweet lullaby,
Over him watch heavenly hosts from on high;
Rockaby, hushaby, rockaby, hushaby,
Sing we the Christ Child a sweet lullaby.

—SELECTED

SURRENDERING

By Della Adams Leitner

Surrendering, surrendering
Each problem and each pain,
Each mighty task, each petty trial,
Each urgent stress and strain,
And in surrendering to find
God takes the burdening load,
Relieves our woe, calms every fear,
And smooths the rugged road!

Surrendering our will to His,
Our dire perplexities
Are all dissolved. His words of calm
Endow our hearts with ease.
"Be still, and know"—oh, mighty truth
With power to sustain:
Surrendering is conquering;
"Thy will be done" is gain.

AND THERE WERE SHEPHERDS

The continuous praise and glorification accorded to God for His infinite expression of life creates a tremendous force for good in the world . . . God the Father is the abiding Shepherd to all humanity. His love is our protection, His wisdom our guidance, and His understanding our assurance.

By Nettie Wyatt

IT REQUIRES ONLY a little imagination to picture a starlit night with the flocks safely at rest and the shepherds, diligent in their watchfulness, yet relaxed in the contemplation of the peacefulness of the night; and all were clothed safely round with the great love of Him who chose such a quiet time and place to give His Son to the world. The ancient and beautiful story of the birth of this particular Son of God is sacred to every heart, regardless of age, position, or creed. The story is retold, the scene recreated, and the drama of a new being coming into existence is re-enacted in an effort to recapture the same peace on earth and good will among men.

There was excitement among the gentle folk of the countryside, for it was not customary to use a stable for a hospital. Neither was it customary to have the steady routine of their quiet lives punctuated by events of such a dramatic order. But soon they came to know that they had been honored by the advent of One whose coming had been heralded by the heavenly hosts.

It is not so much the birth of the Child that commands our reverence and devotion at Christmas time. The tribute we pay is to the one omnipotent Life that is ever coming into being, ever unfolding itself before us, broadening the panorama of human life and bestowing upon each one that tranquillity of spirit which the shepherds knew as they watched their flocks through the night. So attuned were these shepherds to the Spirit of God that when the angels came to announce the birth of the Savior, they did so by taking up the song that was already in the shepherds' hearts: "Glory to God in the highest, and on earth peace, good will toward men." That theme has remained the vibrant keynote of the first Christmas.

★ ★ THE JOY that is ours now comes from knowing that the forces of God in the universe—life, love, wisdom, and understanding—are ever with us, ever moving forward with combined effort to perpetuate the peace of God in the earth. Perhaps the birth of Jesus Christ was designed to occur without pomp and ceremony in order to glorify the simplicity and sincerity of those whose tasks, though humble, are performed from the heart and with regard only to the ones to whom the service is rendered.

Jesus Christ is the greatest exponent of God's love the world has ever known. He was so close to God that He could have remained there, but in His compassion for humanity, He confined His Spirit for a season to the limitations of mortal man in order to teach us the way our heavenly Father would have us live. From His example of life comes the priceless lesson that it is not by striving or complicated effort that the kingdom of heaven is attained but by the diligent watching, patient care, and gentle guidance of all one's thought forces. This is the only way to be released into that serenity of spirit that knows no disturbance.

★ ★ THE SAVIOR also brought to mankind the knowledge that each person is endowed with the Spirit of God and each is His son. It does not seem to be overestimating the generosity of God, then, to assume that He sends His heavenly hosts to accompany each of us in our ongoing; for we are assured that God is no respecter of persons and that His loving-kindness endureth forever. The continuous praise and glorification accorded to God for His infinite expression of life creates a tremendous force for good in the world.

It is God's good pleasure to express Himself through the fabric of our life. It is His pleasure to send His pulsating life surging through our body, quickening us into newness of being. It is His pleasure to mold Spirit substance into forms that meet our everyday needs. It is His pleasure to stir our heart with that compassionate emotion which would fortify us through the darkest night, as we guard our particular charge from harm. And it is His supreme pleasure to bind all together with a spiritual bond and give His angels charge concerning us.

Life should be a perpetual Christmas time. Every time a child is born, a new messenger, a new and different part of God becomes manifest in the earth; the angels rejoice and sing: "Glory to God in the highest, and on earth peace, good will toward men." In this fresh manifestation of progressive eternal life we come to comprehend something of the infinity of God and the steady flow of His sustaining life through all creation. God life is never exhausted, never depleted. It is like a great jewel with an infinite number of facets, each portrayed through the life of a human soul. Our task then is so to live that we add the radiance and beauty of our own color to the perfect gem of God life, sharing, promoting, and reflecting His perfection.

★ ★ "AND THERE were shepherds . . . abiding in the field."

The idea of freedom is suggested here; for the shepherds were permitted to herd their sheep into the best pastures, unrestricted. Another thought is the continuity of the shepherds' care—abiding, sure, effective. There may be many interpretations of this part of the Christmas story, each one comforting to the mind that conceives it. From the individual standpoint, one interpretation might logically be that the Christ Spirit within each person is the shepherd who guards and guides man's human tendencies into ways of righteousness and paths of peace. Although the individual is permitted to explore new channels of expression and feast his mind upon the choicest rations, his unfoldment is always under the watchful care of the abiding Shepherd.

Interpreting the passage in a larger sense, God the Father is the abiding Shepherd to all humanity. His love is our protection, His wisdom our guidance, and His understanding our assurance that all is well. In turn we become His shepherds, administering to one another the quiet confidence of an abiding peace until all are merged in the infinite oneness of God. Then do we come to know the full meaning of "Glory to God in the highest, and on earth peace, good will toward men."

HEALING THOUGHT

Jesus Christ is now here quickening me with the healing power of Spirit, and I am restored to health and wholeness.

PROSPERITY THOUGHT

The opulence of God in Christ enriches my mind and radiates its splendor into all my affairs.

USE FROM NOVEMBER 20 TO DECEMBER 19

PRAY WITHOUT CEASING

Prayer may be called the gateway to God . . . Just as long as we keep on telling God of our troubles we are not partaking of His good will for us . . . We must endeavor throughout the day to think, speak, and act from our God consciousness.

BY GEORGIANA TREE WEST

MANY PUZZLING questions arise in the mind of the earnest Truth student who has outgrown the limited conception of God as a sort of superman and is coming into the broader understanding of God as Spirit, the creative principle of the universe. One of the most troublesome of these questions is "If God is Principle, how can we pray to Him, and how can Principle know anything of our needs?"

These trusting hearts found much comfort in praying to a personal God to whom they could pour out their troubles and difficulties and of whom they could beg aid much as they would of a loved and trusted earthly adviser. Many such individuals suffer a distinct sense of loss when their intelligence, guided by the Spirit of truth within themselves, is forced to accept a broader and truer conception of God. A better understanding of the true nature of prayer as revealed by Jesus Christ will clear up this seeming problem.

First, what is prayer? Webster defines prayer as "an expressed petition," and the Standard dictionary definition of the verb pray makes prayer a form of devout address. The Truth student uses this last definition, for

"devout address" means devoting the entire attention to one idea. What is prayer but turning the attention toward God? A good workable definition of prayer is this: Prayer is man's means of making conscious contact with God. Since man lives and moves and has his being in God, he is naturally in contact with God every moment of his existence, but he is not always conscious of the spiritual presence. Only when he is conscious or aware does he feel the beneficent influence in his daily living. Prayer may be called the gateway to God, a gateway opened in consciousness through which the invisible power of Spirit is delivered into visibility.

★ ★ SOME OF US are laboring under the idea that to pray we must use what Webster calls "an expressed petition." We go into lengthy discussions and explanations of our difficulties in our prayers. We fail to realize that, as UNITY so frequently stresses, God needs no information. We are the ones that need information; we need to be informed of God's presence in our life. Through prayer we receive our assurance of this presence. To receive this assurance we must free our mind of our difficulties and be still and know that God's will for us is good will. With all the faith of a little child we must thank the heavenly Father that His good will is now done in our life and cheerfully and expectantly look for the manifesting of that good will.

An illustration will help you to get this idea more clearly. Suppose you are out in a storm; the rain is pouring down, and you are cold and drenched to the skin. What do you want? You want a dry haven of refuge. You see a light in the distance. You stumble and drag yourself in its direction. You finally arrive and find a house, warm, brightly lighted, and perhaps a glowing fire in the grate. Naturally you are glad and quickly divest yourself of your wet, uncomfortable outer gar-

ments. You are grateful because you have come into that which you desired. Now would it be intelligent for you to keep your wet clothes on and insist on explaining how cold it was outside, how dreadfully you had suffered, going into endless details about the difficulties you had been through and refusing to put on the warm dry garments offered you? Would that be even sensible? Yet that is too often the very thing we do when we seek God in prayer.

★ ★ WE ARE buffeted by the storms of life, drenched by the bitter tears of grief that we see all around us. What are we seeking? We are seeking a haven from discord—heaven, harmony. We seek it in prayer but keep right on letting our troubles run through our mind. This is not praying. We are in the position of the one who was seeking haven in the storm: just as long as we keep on telling God of our troubles we are not partaking of His good will for us.

It is true that "your Father knoweth what things ye have need of." He knows our need of more life, of more love, of more wisdom, of more power, and of greater abundance of good. He knows our needs just as mother earth knows the need of all plant life that depends upon her for sustenance. The roots reach out to gather what they need for the growth of the plant. All that they need is right there for them and the supply immediately begins to fulfill their demand. In this way the intelligence of mother earth knows the needs of the plants. The roots are the means by which the plants reach out to her.

Likewise God knows our needs through the omnipresence of His all-loving, all-wise mind. Our prayers are the means by which we reach out to receive more of God's good for this plant of earthly existence. In God-Mind there is an immediate knowing when we reach out for

more of life, of love, of wisdom, of plenty. There is an immediate response because our Father knoweth the need. The order and harmony of the whole universe comes right into action for the fulfillment of our need; we have only to make our desire known through prayer, believing. It is this prayer of faith that lays hold of God's good, just as the root lays hold of the sustenance in mother earth, and delivers it into our lives. The idea that God knows our needs does not imply that He has listed our sins, our unkindnesses, our prevarications one by one and recorded our every ache and pain. It does not mean that God has to be informed of every little discord and inharmony in our life. It does mean that God knows the need of health and harmony for us here and now and provides life and wisdom and love to the extent that we call for it to fulfill our need. As we turn with faith, believing, to that great sender of good there is an instant response, for it is our desire that is the need that God knows. When we turn to God for the fulfillment of these desires or needs, we are praying.

★ ★ To FOLLOW Jesus Christ's instructions concerning prayer we must earnestly endeavor to break up the old habit of merely telling our troubles to God; we must learn to ask, believing that we receive. To do this we must loose and let go of all mental images of difficulty, lack, and limitation. We must remember that we are praying for one purpose only, to open our desires unto God, and He who opens His hand and "satisfiest the desire of every living thing" will fulfill our need according to our faith.

Many people labor under the mistake of believing that the only time we need to pray is when we are in trouble. This is most unreasonable when you stop to think about it, just as unreasonable as thinking that the only time to study a foreign language is when you find yourself placed

under the necessity of using it. Plainly this is absurd, it is the daily attention that you give to anything that makes it instantly available in your time of need. It is as true of prayer as of anything else.

Undoubtedly Paul was expressing this same idea when he said, "Pray without ceasing." This instruction has been quite a puzzle to many literal-minded people. They wonder if the only people who really are fulfilling the law concerning prayer are those who withdraw from the world and spend their entire life in contemplation of things spiritual. Jesus did not teach that this is the only way to pray without ceasing; the way given in the New Testament is the way of putting God first in everything. That is praying without ceasing.

★ ★ How can we put God first in our life and so pray without ceasing? Like everything else worth while it takes patient endeavor. The way to the goal may seem long and difficult, but we must remember that "the journey of a thousand miles begins with one step." Let us take the first step by consecrating ourselves to God in our first waking moments. Let us, asking absolutely nothing, turn our mind to the one omnipresent spiritual presence and rejoice in our at-one-ment with our Father-Mother. Let the prayer be *"Of myself, I am nothing; but with Thee I am all life, love, wisdom, and power, and this day I go forth expressing Thee in every thought, word, and action. I can do this because Thou hast given me of Thy Spirit. I am filled with praise and thanksgiving."* To start the day in this fashion is the first step in praying without ceasing.

The human side of us will find many excuses for not doing this. We are so busy in the morning. We cannot think clearly until we have had our cup of coffee. This is the type of excuse that the human side always presents when the sense consciousness wants pampering and

has no desire to make the effort to seek conscious union with the Most High. If your thoughts tempt you away from forming this habit of giving your first waking moments to acknowledging the presence of God, talk strongly to yourself. Discipline your thoughts and your feelings; say to your busy mind, "Be still that I may know God." Be master in your own house of life. Do not let your thoughts and feelings boss you around.

★ ★ HAVING consecrated ourselves to God in our waking moments, we should take the second step, that of setting aside a period every day at a definite time to ask, believing we receive, whatsoever we need, and to send forth the prayer of understanding for those whom we desire to help. There is great value in having such a period of prayer at an appointed time. It teaches us stability and dependability.

The third step toward our goal of praying without ceasing is to keep our thoughts, words, and acts in accord with that which we have established in silent prayer. We must endeavor throughout the day to think, speak, and act from our God consciousness, weeding out destructive thoughts by substituting for them constructive thoughts. If we faithfully follow the first and second steps we shall find it easier to do this. With conscious endeavor we will find ourselves automatically turning to God even when making biscuits or cutting out a dress or tackling a difficult customer. The trouble with most of us today is that we think we live most of our life outside of Spirit. We have not the consciousness that we live in Spirit every minute of the day, because we are not consecrating our simplest thoughts, words, and actions to God. No matter how simple the task, we should pause an instant, knowing: *"Thy will is my will, dear Father-God; Thy wisdom, strength, and power works in me to accomplish perfectly this task of the moment."* In this way we make of ourselves perfect instruments

of God's activity. We shall be astounded at the ease with which we complete tiresome and difficult tasks. Emerson says, "We lie in the lap of immense intelligence which makes us receivers of its truth and organs of its activity." The more conscious we are of this—the more aware we are of the power of God working within us—the more truly we are praying without ceasing and the more rhythmic and harmonious our life becomes.

★ ★ IT IS NOT difficult to understand why we do not pray without ceasing, for ever since we were babies we have been taught to go forward without taking God into immediate consideration. Once we form the habit of acknowledging His presence in every undertaking, no matter how trivial it seems, we have started an automatic process of right thinking and as we go through the day we find ourselves knowing: *"God works with me"* or *"God sees through my eyes"* or *"God speaks words of love through me to every one I meet."* This may take time and practice, but if we are truly in earnest and are sincere in our endeavor, we shall make good progress.

Having endeavored to pray without ceasing throughout the day, we consecrate ourselves to God at night as we relax for sleep. All mistakes of the day sink into oblivion, and with a heart rejoicing in the day's overcoming let the prayer be *"I am protected and controlled by divine love and infinite wisdom, and all is well."* And so to sleep.

We have definite work to do if we are going to learn to pray without ceasing. The thoughts we think, the things we say, and the acts we perform indicate how much of conscious contact we are making with our Creator, the spiritual source of our being. Only through such contact do we gain power to bring the invisible Christ Spirit indwelling into the realm of visible good. Our daily life will reveal our progress. Jesus Christ said, "By their fruits ye shall know them."

"DESTROY THOU THEM IN THY TRUTH

"Behold, God is my helper:
The Lord is of them that uphold my soul
He will requite the evil unto mine enemies:
Destroy thou them in thy truth. . . .
For he hath delivered me out of all trouble:
And mine eye hath seen my desire *upon mine enemies."*

By Lorraine E. Vatie

IN THE VERSES quoted above David has given us in terse simplicity the method that will enable us to come out of any undesirable condition in which we may find ourselves.

You and I may have been Bible readers from our earliest days. We may even have made a daily companion of the Book of Books, given many hours to the perusal of it, yet we may have done little more than waste our time.

If we would contact the message the Bible has for each of us, we must do more than merely read it. We must study it. It is much better to read but a few verses at a time, then pause and dissect them to discover their metaphysical import, than to read a whole chapter or book, which remains but so many words to us after we have finished it.

When we desire a working knowledge of figures, we study a mathematical textbook and gain our knowledge of the principles or rules of mathematics from the examples given in the textbook. Utilizing the principle

that we have discerned as a result of our study of the textbook, we then solve the problems involving the figures that present themselves in our personal experience.

Just so should we utilize the Bible, which is the Textbook of Life. By consecrated study of it, we discern the divine principle whereby we may work out of or correct a wrong condition in which we may find ourselves and advance to more harmonious conditions.

★ ★ REAMS MAY be written, sermons may be preached, examples may be given, but they cannot show more definitely the way out of adversity than has the Psalmist in the foregoing short verses.

Are you battling with disease? Then stop your warfare and quietly "behold." Behold God as your helper. Hold to the high vision of God with His host of spiritual forces working to uphold you, to lift you out of, and keep you out of, all that is adverse to His will of perfect life for you. You have right with you all that you need to save you from any adverse condition that has arisen simply because of your lack of spiritual understanding or your failure to utilize it.

God is life, and because God is with you life is with you, life that is powerful to overcome any apparent inaction or overaction that would tend to interfere with its perfect manifestation. You have simply to "be still, and know that I am God." "If God *is* for us, who *is* against us?" "Know ye not that ye are a temple of God, and *that* the Spirit of God dwelleth in you?" Think on these statements until you realize their meaning and the immensity of this truth. Can you find a more perfect remedy than this marvelous God power? When a vision so vast, so thrillingly wonderful as this dawns upon our perception, how easy it is to cease struggling and just let this perfect God life work its perfect will in us.

★ ★ IF YOU HAVE been engaged in beholding yourself

as weak and diseased, then the one thing necessary on your part, if you desire to co-operate in the perfect life, is to cut such a vision out of your mind and replace it with a spiritual concept of life. Hold your soul on the higher planes of consciousness where it belongs—longs to be!—and allow it to function in perfection instead of imperfection. God life radiates to you, through you, and from you, the same yesterday, today, and tomorrow. It is an all-embracing principle that precludes the possibility of any opposition. If it appears otherwise to your consciousness, it is because you are permitting yourself to behold a world of mortal beliefs instead of a universe of eternal Truth. Belief is changeable. Truth is permanent. Belief retrogrades. Truth advances. So hold fast to the truth that God is your life, omniscient, omnipotent, and omnipresent, and that this life is master of the universe. It has infinite resources from which to draw whatever it requires in order to be manifested perfectly.

Nourish your soul upon the Truth of Being, and your body shall "eat the fat of the land"; that is, all that is necessary to its well-being. "Thy will be done, as in heaven, so on earth." Yea, God's will is done in earth as it is in heaven when we choose to let it be done, when we choose to will with God's will—with it, not against it. Man is created in the image and likeness of God. He is a free agent, free to choose for himself, free to create what he will. God's work of perfection is finished, but man's work is not finished until he chooses to take life's course of perfection and apply himself to it until he has won to highest honor.

★ ★ IN THE MEANTIME, if he chooses, man is free to leave his Father's house (the realm of perfect consciousness) and take up his abode in the hovels of a far country (the restrictions of mortal beliefs) until he has had enough experience to discern the mistake he has made,

repents of his foolishness, and returns to his high estate.

You and I, like the prodigal son, may return to our Father's mansion, the realm of perfect consciousness, whenever we choose to turn away from the state of consciousness that is afar from it. "Oh taste and see that Jehovah is good." Partake of the "fatted calf" that the

The upright shall have dominion.—PSALMS

Father has ready for each of His wandering children when they come back home. A changed consciousness is the way of return.

Have you been made the target of malicious tongues? Are you caught in a mesh of deceit and fraud? Are you being unjustly persecuted? Even so, "fear not, neither be dismayed." You have always one strait and narrow way of escape. It is to understand and have faith in the metaphysical truth of David's statement "He will requite the evil unto mine enemies: destroy thou them in thy truth." If you are dwelling in the consciousness of Truth omnipotent, the shafts of evil directed toward you cannot penetrate this perfect, invisible armor. When you co-operate with God and refuse to co-operate with the belief of an adverse power, then you place yourself in the consciousness of perfect security, and evil, finding no abode with you, must needs return from whence it came.

★ ★ YOUR WEAPONS are not material weapons of warfare. Your weapons are right thoughts. You cut your enemies off simply by removing from their plane of operation. You place yourself on the plane of Truth, the truth that in God—good—you live and move and have your being. You refuse to see an enemy, evil in any guise, with you or coming toward you, and in this easy but supremely effective and righteous manner you requite evil with good.

No matter what your trouble may be, you only need to see His desire upon your enemies. You are no longer ill because you now see that His desire for you is health. You are no longer poverty-stricken because you no longer restrict yourself with poverty thoughts, because you have come to the knowledge that you are one with infinite life and its infinite resources. You are one with the King of Kings, the all-powerful master of the universe. You are no longer weak and at the mercy of circumstance, because He is almighty power and you are at one with Him. You are no longer in fear and doubt because your loving Father-Mother, through the Psalmist's inspired verses, has presented you with the key to the kingdom of peace, power, and plenty.

★ ★ THUS WE study the Bible. Some of its verses are given over to mere history, some of the verses are tinged with erroneous personal beliefs because the men who wrote them were even as you and I; but in all its God-inspired verses we find the underlying principle of spiritual power. One of these verses can open up a flood of thought that will be as the dawn bursting across my night of error. An entirely different verse may hold for you the key whereby you may unlock the door to your heavenly mansion. But the fact remains that the Bible holds the solution for every kind of human experience.

It is for us to read and study the Bible until we find an account of an experience that appears to parallel our own, then analyze it for the spiritual idea that resulted in restored harmony. Your problem may need a life thought; my problem may need a love thought; another's may need a truth thought. "Seek, and ye shall find" the exact process of thought that shall be your means of salvation.

Jehovah preserveth the faithful.—PSALMS

THE HEAVENLY SIGNET

Love frees and releases whatever it touches . . . Wherever divine love is, there we have instant sanctuary . . . To love divinely is to know God always . . . Divine love holds within it all the power of God.

By Genevieve Courtney Maurer

IN THE DAYS of kings, we read, all the commands of the royal pen were proved genuine by the use of the royal signet or seal.

From Jesus Christ we have received the heavenly command "A new commandment I give unto you, that you love one another; even as I have loved you, that ye also love one another."

We show the genuineness of our heavenly relationship by the use of our heavenly signet—divine love. "Have we not all one father? hath not one God created us?" The real son of God knows the Father, and obeys the Father, and shows forth the divine attributes of the Father.

"God substance" is another term for "the Father"; and we have seen that every idea is a mold for God substance and is instantly filled with it. Therefore we may say that every idea partakes of the divine nature. There is but one law to which divine substance is amenable, and that is the law of divine love.

This law of divine love is a law of agreement. We "agree" spiritually, mentally, and physically with that

which is ours. When the agreement is complete, the release into fulfilled expression is immediate.

As sons of God we need to follow the divine command of obeying this law of love and set our divine signet upon all ideas that we desire to see released into visible manifestation.

★ ★ EVERY ONE has experienced personal love in some of its many manifestations. Divine love differs from personal love only in degree. Personal love is a part of the great impersonal love of God. Some one has said that "personal love is adhesion, part to part, whereas impersonal love is cohesion, part to the whole." We lose nothing of worth when we lose personal love in the immensity of God's love, but we gain much when we exalt all personal love to the level of the divine as we allow our loves to be merged in the sublime, all-inclusive love of the Father.

"This love is the richest and most perfect fruit on the tree of life," says a teacher out of the richness of her Christlike consciousness. This divine love is the love that saves the loved one from "the valley of the shadows." In fact, any instances of love's saving power are certainly those of the personal love uplifted to the level of divine love. We surrender the personal longing and yearning to the overwhelming wisdom and the calm understanding of the Father and His all-inclusive love for all His own. "Self is forgotten, for the star fades when the sun shines."

We rise rather than "fall" in love, and all ideas, persons, and things that we bring into the presence of divine love also rise to the same height. Therefore it is that we pour this great impersonal love of God into the enriched ideas that we know have been formed in the universal substance for us.

★ ★ FROM THE center of our being, "our cardiac plexus," as Charles Fillmore calls it, we send out great quan-

tities of this best love in the universe. Out, out it rolls in ever-widening circles of power to foster the good now in process of manifestation according to our perfect idea. Love frees and releases whatever it touches. It is impossible for any fear idea to hold back the demonstration, for fear cannot abide where perfect love is active.

Love fosters growth. Our idea received the life of God when it joined with the universal substance. Having the life of God, it also has divine love within it. Love being "the fulfillment of the law," we use love to release life quickly into manifestation. Love is the impetus to life and growth in a demonstration and brings forth the fulfillment, just as a good rain releases the life in seeds and fosters growth in plants so that they may fulfill their life purpose of bearing fruit. So upon our demonstration we rain divine love, divine love, divine love, gently but persistently and steadily, like a warm, gentle spring rain. Not only will this divine love cause the one idea, the one object of our desire to grow and flower forth in all its gorgeous beauty, but it will also cause all the good that we are longing for to grow and come speedily into fruition. "One rain waters thousands of plants."

There is no better means of speedily releasing one's good from the universal substance into visible manifestation than repeating the idea of divine love gently, softly, and effectively in connection with the desired manifestation.

"Divine love in me is an irresistible power, releasing my good for me instantly."

★ LOVE ALSO immunizes and protects. Wherever divine love is, there we have instant sanctuary. Love is always where God is, and God is always to be found within the heart. We retire to that "secret place," and from that sanctuary we pour forth the divine blessing of love

in such a soft, steady stream of silent strength that there forms about us a protective presence through which only good filled with divine love can enter.

For the purpose of protecting ourselves from inner doubts and outer fears we clothe our demonstration "safely round with infinite love and wisdom." Our spoken desire being "the very word, act, and presence of God, there is naught in all this universe that can think or act or speak against it, but only for it, now and forever more." We are secure in knowing that "love can not fail."

Infinite wisdom and love acting together combine into spiritual understanding. To love divinely is to know God always, and that conscious knowledge is of course our ultimate reason for expression. Love is not only the way to fulfillment, but since it also reveals God to the giver and receiver of the love, love is indeed the fulfillment itself.

★ ★ EVERY IDEA filled with God substance is a child of God. Let us see that all thoughts that go forth from us carry within them the divine signet that is the inseparable evidence of our divine sonship. Even as we read in the papers the stories of sordid happenings, squalor, evil deeds, and other evidences of the unawakened consciousness, let us send to the individuals in the midst of such seeming darkness our light-filled healing ideas of divine love.

Those who have not yet felt the Christ awake within them do not know of the healing or immunizing power of divine love. Consequently they are receptive to adverse and negative thoughts sent toward them in accord with their dominant consciousness. Those of us who are vividly aware of God's goodness and power and substance are powerfully attractive receiving centers for every idea that accords with our idea of good. Only by divine love will these people be uplifted and healed. The Christ is within

them just as He is within us. The love of the Christ in us goes forth stamped with the heavenly signet of true authority, demanding that the Christ in them come forth in victory now.

Thus lovingly does the Son of God exercise His divine prerogative. By divine love does He mold the destinies of nations. Upon the leaders He sheds divine love and wisdom, confidently speaking the word for their divine guidance and bespeaking their attentiveness to the inner presence. Upon the perfect idea of universal peace He pours forth the releasing power of divine love, and fears and plans of distress, discord, and wars dissolve and disappear into formlessness in the universal substance that flows in and through all things.

★ ★ DIVINE LOVE, sent forth, returns to the sender laden with kindred good. Love is the divine insurance that our molds or measuring cups will be filled with substance thoroughly purified of all thoughts of self. Bearing the all-powerful signet of divinity, it releases substance into all the forms into which we have poured our love.

Love is the way of attainment and the goal itself. "It is our nearest and closest contact with God." The soul, our individual unfoldment of the Christ within, may be just as large or as limited as we desire it to be. Its expansion depends upon the love we express, and if our love is genuinely divine, we can enlarge the soul to infinity, because love is God. Love is the great magnet; where love is the soul must follow.

Love is the wonder-working signet of the Master. Divine love holds within it all the power of God. Gentle always, it is the strongest force in the universe, because it yields all parts into perfect agreement with the whole. For us as sons of God this is the only law, the mystical law of divine love. Substance yields to its releasing power

instantly, for love seeks and goes to its own. Love is the agreement of our mind with God-Mind, of our self with the self of God, of our idea and the divine idea, of love with divine love, of our substance with the universal substance, of Christ with God.

★ ★ THE INDIVIDUAL idea, the prayer, that we have lifted up to the indwelling Christ is the reality of good that through our expression of divine love is being released from the invisible substance into its substance-filled expression.

Although the appearance may be as though the opposite of our prayer were in expression, the Christ in us tells us that because of this law of perfect agreement there can be no opposites in divine love; therefore reality and appearance must agree in expression.

So we rest in utter faith in God. We have been about our Father's business. Our desire is genuine and it is good. Divine intelligence has revealed this good to us as ours. We have held up our cup. The Christ in us has spoken His word. We have placed the signet of divine love upon our prayer.

With the depth of assurance that comes from inner knowing, we know that *the prayer is the thing in its spiritual reality.* The prayer is the essence of God substance that goes on before in the invisible and precedes delivery into the visible. We know that substance, that ever-present, inexhaustible, universal substance of God, is flowing through this reality continuously, and that divine love, as we pour it in upon substance-filled prayer, is bringing forth the perfect agreement between the prayer reality and the substance-filled reflection. We give thanks without ceasing, and lo, it is here, God manifest!

It is true.
It is good.
It is Christ-filled.

It is God-filled.
It is love-filled.
It is now, here.
Divine love, divine love, divine love.
O Christ indwelling, I rejoice, give thanks, and am glad!

EDITOR'S NOTE—This is the last of a series of eight articles by Genevieve Courtney Maurer.

Christ Abiding

BY CLARENCE EDWIN FLYNN

Christ scorns no door. His presence is not bound
To vast cathedrals and the light that falls
Through tinted glass. His voice and touch are found
Within the poorest doors, the humblest walls.
He sits at table with the tired and poor,
He shares the fireplace with the spent and old,
He keeps with suffering a vigil sure,
And plays with childhood in the sunshine's gold.

His feet refuse no threshold, want and care
Do not repulse Him, no, nor even sin.
Wherever need is waiting, He is there,
Where love invites He enters in:
He has made all the world a Galilee
And every cottage home a Bethany.

Sunday Lessons

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. A thorough study of the Unity Sunday lessons will repay any student. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 9 UNITY SUBJECT—*Helps in Peacemaking.*

Dec. 1, 1935 INTERNATIONAL SUBJECT—*Ezra's Mission to Jerusalem.*—Ezra 7:6-10; 8:21-23, 31, 32.

6. This Ezra went up from Babylon. And he was a ready scribe in the law of Moses, which Jehovah, the God of Israel, had given; and the king granted him all his request, according to the hand of Jehovah his God upon him.

7. And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinim, unto Jerusalem, in the seventh year of Artaxerxes the king.

8. And he came to Jerusalem in the fifth month, which was in the seventh year of the king.

9. For upon the first *day* of the first month began he to go up from Babylon; and on the first *day* of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

10. For Ezra had set his heart to seek the law of Jehovah, and to do it, and to teach in Israel statutes and ordinances.

21. Then I proclaimed a fast there, at the river Ahava, that we might humble ourselves before our God, to seek of him a straight way for us, and for our little ones, and for all our substance.

22. For I was ashamed to ask of the king a band of soldiers and horsemen to help us against the enemy in the way, because we had spoken unto the king, saying, The hand of our God is upon all them that seek him, for good; but his power and his wrath is against all them that forsake him.

23. So we fasted and besought our God for this: and he

was entreated of us.

31. Then we departed from the river Ahava on the twelfth *day* of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy and the lier-in-wait by the way.

32. And we came to Jerusalem, and abode there three days.

GOLDEN TEXT—*The hand of our God is upon all them that seek him, for good.*—Ezra 8:22.

SILENT PRAYER—*Through working with the divine law I direct my life and all my affairs in peace.*

Peace is a dynamic state, not a static condition betokening merely the absence of strife. As such a state man achieves peace. The Christ consciousness, which is our peace, is eternal and omnipresent, it is true, but we must enter into it and allow ourselves to become possessed by it before we can realize its nature. Jerusalem ("peace") is a city set on a hill, a landmark visible from afar, but Babylon ("confusion") is too far removed to command a view of the city of peace. Man must set out from one and journey to the other, and he must continue the journey, however long it may be, until he arrives.

Ezra ("help") was a descendant of Aaron the high priest. Aaron ("illumined") symbolizes the executive power of the divine law taking effect in man's religious nature. Aaron was a Levite, and the Levites represent the love faculty in human consciousness. In order to realize peace we must love the peace ideal with sufficient earnestness to devote ourselves heart and soul to expressing it in a practical way. World peace today awaits acceptance of the peace ideal by world leaders. Those who mold public opinion must conceive a passion for peace equal to that which they have for national progress and personal success.

Before world peace can become an actuality, men must realize peace individually. Man must learn first to establish peace within himself. He must have a will to be

at peace. In this lesson Artaxerxes, king of Persia, represents the will. That he was open to spiritual thought is evident from the letter of credentials that he gave to Ezra. The will invests man's work with authority, and through its action he is able to establish law and order. The king granted Ezra "all his request, according to the hand of Jehovah his God upon him." The phrase "the hand of Jehovah" signifies the operation of spiritual power and intelligence in man's life and affairs as the result of his prayer and confident expectation of help from God. "For Ezra had set his heart to seek the law of Jehovah, and to do it, and to teach in Israel statutes and ordinances."

Setting the heart to seek the law of Jehovah requires prayer and meditation following upon inspiration. Ezra no doubt availed himself of all these helps. The will is controlled through prayer which, as a recent writer has said, "represents one of the most powerful agencies that can be operated by human beings." The favor that Artaxerxes showed Ezra may easily have been the result of earnest prayer on Ezra's part.

The law of Moses in which Ezra was "a ready scribe" represents the evolutionary law. In order to find peace man must obey this law. In obeying it he uses his religious instincts ("some of the children of Israel") in general as well as any religious tendencies he may have developed especially through thought and attention ("the singers, and the porters, and the Nethinim"). These were servants in and around the Temple. The thought of the spirit of loyalty to Truth that Ezra represents embraces all religious ideals and works in harmony with all.

The number seven refers to the divine law of perfection for the divine-natural man. Ezra reached Jerusalem in the seventh year of Artaxerxes the king. Thus man achieves peace through the complete expression of the will in its search for the things of Spirit.

The evolutionary law applies on all planes. The fact that a journey that once required four months to complete can now be made in a few days or hours, owing to improved methods of travel, is a presage of the ease with which man will one day be able to realize peace in his individual life and in his social and public life as well. That the hardships and dangers encountered in a journey in olden times no longer exist today is another sign from which a helpful analogy may be drawn.

Ezra showed his loyalty to principle by refusing to ask of the king an armed guard on his way to Jerusalem. He had told the king that God is an all-sufficient help to those who trust Him, and he had to stand by his word instead of falling back on a material show of power in emergencies. "We had spoken unto the king, saying, The hand of our God is upon all them that seek him, for good; but his power and his wrath is against all them that forsake him." Nothing develops us more surely than the habit of putting our faith into actual practice.

To those who observe the effect of their mental states upon their immediate circumstances and environment experience shows that there is a law under which they are protected from adverse conditions and enabled to demonstrate safety. To make such a demonstration they must be obedient to the law, regardless of worldly custom and tradition. The river Ahava ("stream") represents a current of cleansing thought where the waters of denial wash away fearful thoughts and material beliefs. When we train our will to follow Truth gladly and fully all the way, we prove our freedom from material bondage. Even when we feel no special call to use the divine law, we should do so, for as we learn to recognize its action in our life we see that its work is unceasing and that we are prepared by it to meet and overcome any obstacle to our peace that may arise in our path, under the good hand of our God upon us.

QUESTIONS

1. Is peace a negative or a positive state?

2. Explain the symbolism of Ezra the scribe, and of his descent from Aaron the high priest.

3. What must we do in order to realize peace in ourselves?

4. Is the establishing of law and order a necessary step to the upbuilding of peace?

5. What is the significance of the number seven in connection with the king Artaxerxes?

6. Why should we study always to observe the divine law?

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Lesson 10
Dec. 8, 1935

UNITY SUBJECT—*Strengthening Our Defenses.*

\+ \+ INTERNATIONAL SUBJECT — *Nehemiah Rebuilding the Wall of Jerusalem.*—Neh. 4:6-9, 15-21.

In connection with this lesson all of Neh. 2:1—7:4 may be studied.

6. So we built the wall; and all the wall was joined together unto half *the height* thereof: for the people had a mind to work.

7. But it came to pass that, when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the repairing of the walls of Jerusalem went forward, *and* that the breaches began to be stopped, then they were very wroth;

8. And they conspired all of them together to come and fight against Jerusalem, and to cause confusion therein.

9. But we made our prayer unto our God, and set a watch against them day and night, because of them.

15. And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to naught, that we returned all of us to the wall, every one unto his work.

16. And it came to pass from that time forth, that half of my servants wrought in the work, and half of them held the spears, the shields, and the bows, and the coats of mail; and the rulers were behind all the house of Judah.

17. They that builded the wall and they that bare burdens laded themselves; every one with one of his hands wrought in the work, and with the other held his weapon;

18. And the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

19. And I said unto the nobles, and to the rulers and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another:

20. In what place soever ye hear the sound of the trumpet, resort ye thither unto us; our God will fight for us.

21. So we wrought in the work: and half of them held the spears from the rising of the morning till the stars appeared.

GOLDEN TEXT—*The people had a mind to work.* —Neh. 4:6.

SILENT PRAYER—*I watch as well as pray, and in the power of the Christ I go forward with trust and confidence.*

In order to live victoriously man must build up a strong reserve fund of trust and confidence. A confident outlook on life serves him as a defense against the negative influences that assail him from the outer world. Whatever enables him to meet his problems calmly and with unshaken courage forms a wall within which he may concentrate his powers and enter into spiritual consciousness. A healthy body is such a wall. Unshakable faith in spiritual reality is another. A sense of responsibility for the right use of his so-called natural gifts is a third. Christlikeness of character is an impregnable bulwark. All these defenses reinforce man's peace of mind and enable him to live the abundant life, secure in his consciousness of the divine source from which he springs.

Metaphysically the rebuilding of the wall of Jerusalem by Nehemiah is a description of the reconstruction of the soul consciousness, and of the body, so that negative thoughts and conditions may be put out and kept out. The habit of thinking true thoughts and of building up the

consciousness on a basis of positive ideas of wholeness and perfection is gained only by those who are willing to work to that end. Because "the people had a mind to work," the wall was built to half its height before the hostile tribes surrounding the Jews could organize opposition. Similarly, those who work wholeheartedly at the task of making constructive thought habitual outdistance the opposite tendency in themselves to doubt and discredit the course that they have chosen to follow.

The work of forming constructive thought habits is not always easy. The soul is more than "the garment woven from the threads of incident," yet the weaving of such threads forms an important part in its establishing. The race habit of denial and negation of Truth is due to the blindness of sense consciousness, which in turn springs from fear and a feeling of powerlessness to control conditions. This habit takes possession of the mind early in life and is not easily broken. Experience teaches us that as we begin to claim our immunity from the effects of the race thought these effects apparently grow more pronounced. Negative conditions multiply around us and impose themselves upon us. Sanballat, Tobiah, the Arabians, the Ammonites, and the Ashdodites all appear to league themselves together against us, and threaten to disrupt our peace of mind and make our work futile. These "enemies" of our aspirations after right habits of thinking and living represent various activities of the sense consciousness that we have so far not succeeded in downing.

If we listen to these negative voices and suggestions of failure, we end by becoming confused in mind and uncertain of the reality of Truth itself. Our only course is to be on our guard against the subtle influence of wrong thinking, and to build up our defenses by daily affirming Truth and observing our regular habit of prayer and meditation. Day and night we are to hold to our course of

constructive thinking. "We made our prayer unto our God, and set a watch against them day and night, because of them."

Those who wait for conditions to set in their favor and everything to be made easy for them before they attempt to form right thought habits will find a helpful hint in the latter part of this lesson. To build a wall of stone and mortar with one hand while holding a defensive weapon in the other would be almost physically impossible, but to be on one's guard against wrong habits of thinking and speaking while trying continually to speak, think, and act in accordance with Truth is not only possible but logical and consistent. A course like this is a single train of thought and conduct. As we build our character, faith and confidence, spiritual perception, health of mind and body, and wholesale saneness of outlook, we inevitably watch to strengthen our defenses at the points where they seem weak. At the sound of the trumpet we rush, in thought, to the point on the wall where an attack is threatened and concentrate our forces there. In order that habit may not take advantage of inattention we cultivate the frame of mind in which prayer is instinctive. In this state "our God will fight for us," and our consciousness of Him makes us sure of His care.

Much has been said and written about the training of the subconscious mind and the subconscious tendencies against which we must be on our guard. It is true that the subconsciousness is the repository of the error thoughts that we have held and allowed to become fixed in mind, as well as of other negative and undesirable mental and soul qualities. Our true thoughts find lodgment there also. Our duty is to displace the qualities that detract from our efficient living of the Christ life, and put in their stead true qualities of the Spirit. This work is done by training the conscious mind so thoroughly and systematically that the training takes hold of the subconsciousness

and becomes habitual. If we faithfully keep conscious watch over our thoughts and make sure that our conduct conforms to our convictions, we need not be disturbed over the activities of the subconsciousness. If "from the rising of the morning till the stars" appear the conscious mind holds the spear of constant watchfulness against possible forays by enemy number one, the natural self, we thus gain sufficient power to guard safely against the unknown forces that lurk in the subconsciousness.

QUESTIONS

1. What do the walls of Jerusalem symbolize in the life of man?

2. Give the metaphysical meaning of the rebuilding of the walls by Nehemiah and his helpers.

3. How do we overcome in ourselves the tendency to question the rightness of our course?

4. What do Sanballat, Tobiah, the Arabians, the Ammonites, and the Ashdodites represent?

5. Interpret the statement "Our God will fight for us" and explain how we can know that He will.

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Lesson 11
Dec. 15, 1935

UNITY SUBJECT—*The Rewards of Observing the Law.*

\+ \+ INTERNATIONAL SUBJECT—*Ezra Teaching the Law of God.*—Ezra 7:10; Neh. 8:1-3, 5, 6, 8-12.

10. For Ezra had set his heart to seek the law of Jehovah, and to do it, and to teach in Israel statutes and ordinances.

1. And all the people gathered themselves together as one man into the broad place that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which Jehovah had commanded to Israel.

2. And Ezra the priest brought the law before the assembly, both men and women, and all that could hear with understanding, upon the first day of the seventh month.

3. And he read therein before the broad place that was before the water gate from early morning until midday, in the

presence of the men and the women, and of those that could understand; and the ears of all the people were *attentive* unto the book of the law.

5. And Ezra opened the book in the sight of all the people (for he was above all the people); and when he opened it, all the people stood up.

6. And Ezra blessed Jehovah, the great God; and all the people answered, Amen, Amen, with the lifting up of their hands: and they bowed their heads, and worshipped Jehovah with their faces to the ground.

8. And they read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading.

9. And Nehemiah, who was the governor, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto Jehovah your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

10. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared; for this day is holy unto our Lord: neither be ye grieved; for the joy of Jehovah is your strength.

11. So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved.

12. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

GOLDEN TEXT—*Thy word have I laid up in my heart.* —Psalms 119:11.

SILENT PRAYER—*"I have inclined my heart to perform thy statutes for ever."*

To be fitted to teach a subject one must be so familiar with it and have mastered it to such a degree as to be an authority in it. Jesus Christ taught with authority, whereas the scribes taught a "thus-saith-the-law" system of hearsay truth that convinced the student or failed to convince him according to the previous state of his faith. The surest authority for the teaching of Truth results from complete sincerity and devotion to principle.

Every thought that a man thinks leaves its impression

on his subconscious mind. In this "broad place . . . before the water gate" it is concentrated with other thoughts and held until an associated idea calls it forth as a corroborative witness of his understanding. He unifies his forces by collecting his thoughts "as one man." The faculty of mind that receives and transcribes upon the memory every thought wave that enters the consciousness is Ezra, the scribe. When exalted sufficiently, this faculty records only spiritual impressions, leaving all others unnoted. Singleness of mind of this type denotes the qualified teacher of Truth.

Understanding is the fruit of attention, interest, and devotion. Sooner or later it springs into activity in the mind of every man or woman who is intent on seeking and keeping the divine law. Those whose spiritual perceptions are quickened "hear with understanding" and benefit by what they hear. "Blessed *are* your eyes, for they see; and your ears, for they hear."

Before man can train his mind to keep the divine law he must possess the faculty of reverence joined with enthusiasm. He must be alive to the reality of spiritual things and "on his toes" with eagerness to make himself one with them. This state of mind is indicated in the lesson by the statement that when "Ezra opened the book in the sight of all the people . . . all the people stood up." Truth is vital, and those who seek it for itself alone realize the blessing that life holds for them in renewed vitality of mind and body.

As long as the law is veiled in arbitrary terms it carries no conviction to the hearer. Only as he learns to interpret it in terms of experience does his understanding deepen and life gain added meaning for him. "They read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading." Enlightened thoughts are orderly thoughts capable of advancing man along the way of his best interest.

Greatness is incompatible with gloom, and he who wishes to develop a consciousness great enough to house God must include joy in his list of active faculties. There is no means equal to joy for keeping negative and error conditions in general out of the mind. The leaders, Nehemiah, Ezra, and the Levites, all enjoined upon the people to be glad instead of sorrowful when they had heard the reading of the law. The people represent the unenlightened thoughts of man, which because of their undeveloped state are prone to error. It is easy for him whose understanding is limited to fear the worst and see the dark side. True understanding sees the bright side, for intelligence is mental light. Holiness or wholeheartedness is a consciousness of well-being in which cheerfulness abounds.

A holiday is an occasion for relaxation, for receiving a new influx of life and energy through temporary release from routine duty. It is an occasion for eating the fat and drinking the sweet not only in a physical sense but in a deeper sense. Jesus Christ said, "He that eateth me, he also shall live because of me." The joy of Jehovah which is our strength comes through our appropriating spiritual substance.

The Psalmist's memories of a holiday included his going with the throng to the house of God with the voice of joy and praise. The average man's happiest memories are of such occasions, when he enlarged his consciousness by contact with things spiritual. To make a holiday memorable there must be food for thought as well as for the physical appetites, and the soul's thirst must be quenched with drink divine.

Our natural religious tendencies (the Levites) incline us to reverence, which is best expressed by silence in the presence of the revered being. "Hold your peace, for the day is holy." Our holiday from social and other external contacts is found in silent prayer and meditation, which

relaxes the tension of life in proportion as it enables us to become unified with God.

Understanding is the source of the deepest joy that man can know. Lasting satisfaction in life is impossible without it, while with it all dissatisfaction passes.

> "Happy is the man that findeth wisdom,
> And the man that getteth understanding. . . .
> She is more precious than rubies:
> And none of the things thou canst desire
> are to be compared unto her."

No wonder the people who understood for the first time the law by which they were to live went their way "to make great mirth." When we see the way of life as an activity of Spirit and know the reasons for it, we cannot help being glad to be alive.

QUESTIONS

1. What gives man authority to teach others?
2. What faculty of mind does Ezra, the scribe, symbolize?
3. How does man gain understanding?
4. Explain the part interpretation plays in making Truth a living factor in the student's experience.
5. Can the great man be unhappy?
6. Interpret the statement concerning His disciples made by Jesus Christ, "These things I speak in the world, that they may have my joy made full in themselves."

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Lesson 12 UNITY SUBJECT—*The Dawn of the Christ*
Dec. 22, 1935 *Consciousness in Man.*

\+ \+ INTERNATIONAL SUBJECT—*Malachi Foretells a New Day.*—Mal. 3:1-12.

1. Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly come to his temple; and the messenger of the covenant, whom ye desire, behold, he cometh, saith Jehovah of hosts.

2. But who can abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:

3. And he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness.

4. Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in ancient years.

5. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the sojourner *from his right,* and fear not me, saith Jehovah of hosts.

6. For I, Jehovah, change not; therefore ye, O sons of Jacob, are not consumed.

7. From the days of your fathers ye have turned aside from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith Jehovah of hosts. But ye say, Wherein shall we return?

8. Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9. Ye are cursed with the curse; for ye rob me, even this whole nation.

10. Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough *to receive it.*

11. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast its fruit before the time in the field, saith Jehovah of hosts.

12. And all nations shall call you happy; for ye shall be a delightsome land, saith Jehovah of hosts.

GOLDEN TEXT—*Behold, I send my messenger, and he shall prepare the way before me.*—Mal. 3:1.

SILENT PRAYER—*I am conscious of the power of God within me working to fulfill all my aspirations.*

The name Malachi means "messenger of Jehovah" and

in one sense signifies the voice of conscience. In another sense the words "my messenger" refer to John the Baptist; that is, intellectual perception of Truth. Intellectual perception precedes spiritual perception and prepares the way for it. Whatever quickens the mind and renders it sensitive to right standards of thought prepares man for awakening to the consciousness of his I AM power and dominion, his indwelling Christ.

There is nothing uncertain or mysterious about the dawn of the Christ consciousness in the mind of man. It comes in obedience to the law that "every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." When we seek wholeheartedly and persistently to understand the motive springs of life, suddenly our concentration is rewarded. Light comes, and we see what is right and good for us. "The Lord, whom ye seek, will suddenly come to his temple." The Lord is "the light of the world," that is, pure intelligence and understanding; and though these may seem to come suddenly, making us marvel that we had not before been able to see the inner meaning of things, our awakening has really been long in preparation, as thought has joined thought in the subconsciousness and impression has followed impression in meditation and prayer.

"Who can abide the day of his coming?" The sense or animal nature cannot outlast pure spiritual understanding. Ignorance cannot stand its ground when intelligence dawns, but disappears as tangible impurity is consumed by fire. Even the best gifts of the natural man, which he treasures as the miser treasures gold and silver, are transmuted into talents and capacities more precious still, because the Christ mind in its perfection thinks them into action. When he is in this mind, man's thoughts and acts that spring from love ("the sons of Levi") are purified from the dross of self and become potent to bring

good to those towards whom they are directed. The love that works good to friend and neighbor is man's right offering to Jehovah.

The "days of old" and the "ancient years" were no better than the present is capable of being made. The good old days look good now because the evil they held was not enduring and passed with them, leaving only the good to be associated with the thought of them. The present can be filled with good if men will cultivate an appreciation of goodness (Judah means "praise Jehovah") and remain in peaceable relations with their fellows. Praise and peace are "pleasant unto Jehovah," as they are to man also, His son.

One phase of the sense consciousness is characterized by boredom and weariness with life, a feeling that nothing worth while ever happens, that nothing is as it should be. To the sense consciousness "the time is out of joint" and cannot be set right. Man's attitude when submerged in such a state is the defensive one of indifference. Spiritual understanding puts an end to this condition at once. "I will come near to you to judgment; and I will be a swift witness" against all that is out of keeping with Truth and righteousness. Abundant life can never pall or become flat, stale, or dreary. The Christ life displaces the sense consciousness with all its oppressions. It testifies against all acts in which the divine law is flouted by holding up to view the beauty of the law when obeyed in divine order. "The law is light" (intelligence and understanding).

"Behold, the fear of the Lord, that is wisdom;
And to depart from evil is understanding."

The spiritual I AM which in the Old Testament is called Jehovah is called the Christ in the New Testament. This spiritual being is constant and unchanging because it is Principle, eternal. "Therefore ye, O sons of Jacob [ideas of the I AM], are not consumed." When

understanding dawns it does not change except to gro

How man is to return to God after drifting in th stream of sense consciousness is a fair question. He ca not go back to the thought molds of his fathers. The outmoded forms are useless to him. He must find a roa that he can follow with honest zest. An outlet exists fo him in the expression of good. The simplest and easie way in which to express good or God is by givin "Wherein shall we return? . . . In tithes and offerings.

Not every one can consistently abandon the world c affairs and become religious. This is not required c us. But to gain the Christ consciousness in a usefu measure, we must devote a certain proportion of ou time, our thought, and our substance to God and th things of God. "The whole tithe" is not only a fixe percentage of our income in money; it is a definite pro portion of every phase of our life. Our interests, ou thought, our work, our recreation must all be leavene with that transforming element which is the gift of gift —the Christ Mind.

The Psalmist said, "I *give myself unto* prayer." Mor than this is required of us. We must give ourselves t the Christ practically, by our deeds, by giving of ou money; truly, by using our thought to seek out the mean ing of life and its underlying spiritual energies; actually by making these energies our own; by reckoning our selves one with the Divine Spirit in all our dreams an aspirations. As we do these things the windows o heaven open wider and the new day comes:

"The light
Dearer for night."

QUESTIONS

1. What does the name Malachi mean, and wha applications does the meaning have?

2. "The Lord, whom ye seek, will suddenly come t his temple." Interpret this promise.

3. In what way does the "messenger" purify the sons of Levi?

4. Is understanding founded on principle?

5. How should one tithe?

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Lesson 13 UNITY SUBJECT—*Freedom from Sense*
Dec. 29, 1935 *Realized.*

\+ + INTERNATIONAL SUBJECT—*Review: Significance of the Exile and the Restoration.*

GOLDEN TEXT—

The lovingkindness of Jehovah is from everlasting to everlasting upon them that fear him,
And his righteousness unto children's children.
—Psalms 103:17.

SILENT PRAYER—*By invoking divine wisdom and obeying its commands, I realize freedom from the dominion of sense.*

In his true being man is a freeborn son of God and heir to all that the Father has. In the present state of the race consciousness, however, he seems to be heir from birth to the sense realm, and his estate seems to lie in the natural world, so that he is apparently not free to express his divine nature. This natural state is symbolized by the Babylonian captivity. Babylon ("gate of Bel") is a symbol of the confusion that fills the mixed thoughts of the material consciousness. When man is carried away by the illusions of his personal self, his religious nature (represented by the Children of Israel) is enslaved and he loses his peace of mind.

From the beginning of the Babylonian captivity to the dedication of the restored Temple seventy years elapsed, and the life span of the natural man is likewise reckoned to end at three score and ten. Even material science now sees that man should overcome this limitation and at least double his life span.

When science and religion unite in man's scheme of liv ing, the scientific estimate will be found to fall far shor of man's capabilities. He will then live as long as h wills to live.

In the meantime sense consciousness continues t shorten man's days on earth in such measure as to preven his accomplishing the work he is here to do. Or if i sense consciousness he lives to be a hundred, as sometime occurs, he tires of life and is eager to lay it down. No long ago announcement was made in a newspaper of th suicide of a man ninety-nine years of age. His doctor hac forbidden him to drink and smoke any longer, and he lef a note reading, "What's life worth without wine anc tobacco? Goodby." It is true now as always that "the sinner being a hundred years old shall be accursed" by his inability to enter into the abundant life that is his as an heir of the Infinite.

The confusion of sense enslaves man in many ways. In the first place he is confused in his faith. More often than not the man of today, knowing not what to believe, takes refuge in a shallow agnosticism and materialism. His time is divided between the pursuit of wealth and the pursuit of pleasure, and his days become as unreal as a motion-picture thriller. "They that wasted us *required of us* mirth." Both work and recreation as means of ex pressing the personal self are a waste of time and oppor tunity to develop the real self through cultivating the thought of transcendent Truth and reality.

Sense consciousness confuses man's conception of peace. He thinks of peace as a distant goal to be achieved by him personally through dying, and by the nations of the world through the maintenance of defensive arma ments backed up by threats of war. Peace, meanwhile, can be realized at any time by the individual or the world through the exercise of good will. "My peace I give unto you," is the message of the Christ, the same yesterday,

oday, and forever. "Not as the world giveth, give I unto you."

Sense consciousness weakens man's will or perverts it into headstrong willfulness. After three hundred years of bondage in Egypt the captive Children of Israel scarcely desired freedom and were unwilling to endure to the end in order to win it. They cried to Moses, "*Is* not this the word that we spake unto thee in Egypt, saying, Let us alone, that we may serve the Egyptians?" Pharaoh also, representing the force that rules the body under the material regime, indicates the willfulness that opposes all man's efforts to free himself and reach the Promised Land (spiritual body consciousness).

The Babylonian captivity differed from the bondage in Egypt in this respect, that the return of the captives was opposed by Pharaoh, whereas the Persian kings of Babylon not only permitted the return but financed it. In Pharaoh's case the will was not acted upon by faith. In the Babylonian kings it was decidedly so acted upon. Good work was done by the Children of Israel during the years in Babylon. "We remembered Zion," as the books of Ezra, Nehemiah, and Daniel show. "For we are bondmen; yet our God hath not forsaken us in our bondage, but hath extended lovingkindness unto us in the sight of the kings of Persia." Through the practice of remembering God the stubborn will is converted into good will and a measure of freedom realized.

The seventy years of the captivity and the restoration represent the reign of the seven senses magnified ten times. These are the five senses seeing, hearing tasting, smelling, feeling, and the two less well-known ones intuition and telepathy. With these may be mentioned the seven sins, pride, anger, lust, covetousness, envy, gluttony, sloth. To cleanse mind and body of the effects of these sins man must deny in sevenfold measure the errors that obscure the Christ light in his life.

Man need not postpone his work of making union with God until he is completely free. He can begin where he is, bond or free, to practice the presence of God and to call forth in himself the higher wisdom by recognizing it as innate. He will realize complete freedom as he attains complete mastery of the senses and releases his consciousness to what is above the senses. Self-will must yield to divine will and be replaced by it. Then man will know for himself that "every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house for ever: the son abideth forever. If therefore the Son shall make you free, ye shall be free indeed."

QUESTIONS

1. What is symbolized by the Babylonian captivity and the restoration of the Temple?
2. Does any analogy exist between the length of this period and the age limit allotted to the man of sense?
3. Name some of the ways in which man is enslaved by the confusion of the sense nature.
4. What effect does the domination of the sense consciousness have on the will?
5. "We remembered Zion." Did this practice on the part of the Judean captives in Babylon influence the minds of the kings of that city?

The Christ

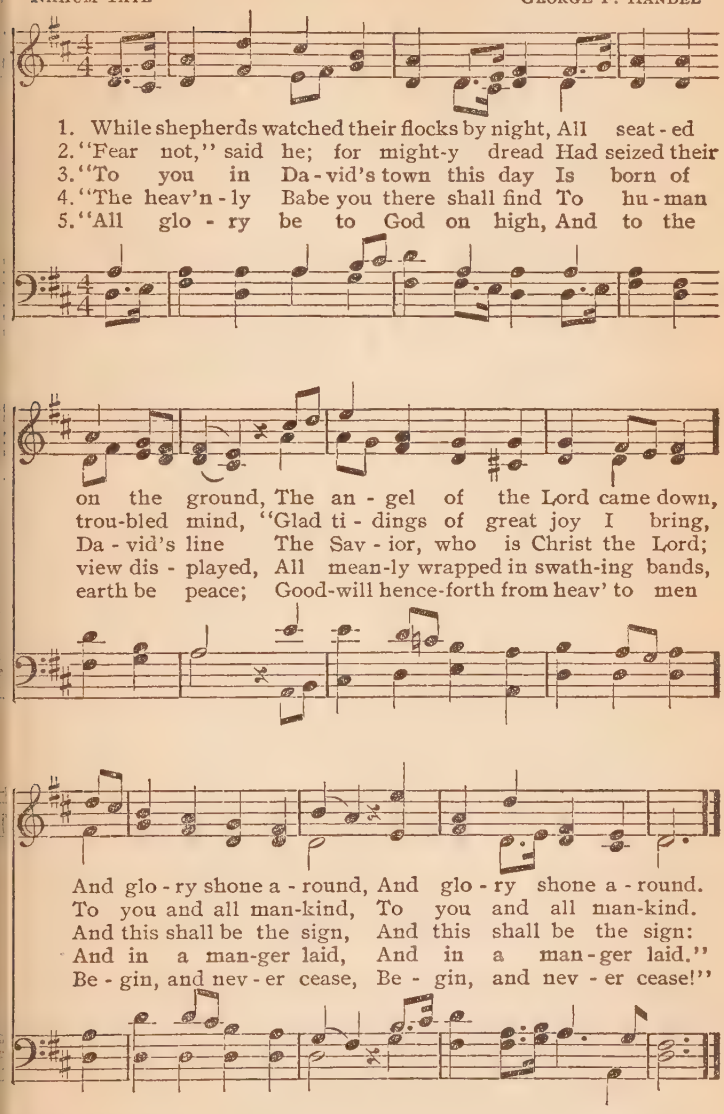
He is a path, if any be misled;
He is a robe, if any naked be;
If any chance to hunger, He is bread;
If any be a bondman, He is free;
If any be but weak, how strong is He!

—Giles Fletcher

WHILE SHEPHERDS WATCHED THEIR FLOCKS

Words by
NAHUM TATE

Music by
GEORGE F. HANDEL


1. While shepherds watched their flocks by night, All seat - ed
2. "Fear not," said he; for might-y dread Had seized their
3. "To you in Da - vid's town this day Is born of
4. "The heav'n - ly Babe you there shall find To hu - man
5. "All glo - ry be to God on high, And to the
on the ground, The an - gel of the Lord came down,
trou-bled mind, "Glad ti - dings of great joy I bring,
Da - vid's line The Sav - ior, who is Christ the Lord;
view dis - played, All mean-ly wrapped in swath-ing bands,
earth be peace; Good-will hence-forth from heav' to men
And glo - ry shone a - round, And glo - ry shone a - round.
To you and all man-kind, To you and all man-kind.
And this shall be the sign, And this shall be the sign:
And in a man-ger laid, And in a man - ger laid."
Be - gin, and nev - er cease, Be - gin, and nev - er cease!"

A CHRISTMAS GREETING

Behold the star, the wondrous star
That leads to Christ in you!
The wise have followed from afar
And found the promise true.

Oh, let the bells in rapture ring,
And peace its joy impart,
For He is come who shall be king:
The Christ in every heart.

Upon this day His love supreme
Relights the inner flame,
And we who walked as in a dream
Awake to know His name;

For He is here whom we adore—
Oh, happy thought and sweet!
Forever and forevermore
The Christ in you I greet.

—Vivian Yeiser Laramore

Silent Unity

BE STILL, AND KNOW THAT I AM GOD"

"HE GUIDETH ME IN THE PATHS OF RIGHTEOUSNESS FOR HIS NAME'S SAKE."

The Society of Silent Unity, founded more than thirty-five ars ago, is the healing department of Unity School, ministering, thout seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having th in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those whom we minister. "Give, and it shall be given unto you; od measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated rkers who are devoting their lives to God's work for humanity. ey are proving daily that physical, financial, mental, and spir- al difficulties can be overcome by righteous prayer. Even ugh everything else may have failed, we shall pray *with* you, we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the ther in secret in order that you may help yourself. Silent Unity praying always, and your co-operation in prayer is of mutual nefit. Do not hesitate to write to us for help because your blem is personal. All correspondence is confidential.

Give your full name and address.

Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY, MO.

CABLE ADDRESS UNITY, KANSAS CITY.

Health and Prosperity

The 23d Psalm ranks among Christians next to th Lord's Prayer as a sustaining thought, not only in time c need but at all times when the soul seeks a closer realiz tion of the presence of the Father.

The poetical imagery and pastoral comparisons er dear the psalm to those who are escaping from the egotisr of personality and entering the blessed meekness of th Spirit.

Where personality is riding loftily in consciousness i often aims a shaft of derision at those who like shee meekly follow the leader. We have to admit that it i not wise to follow blindly the leader whose light is self derived; that is, one who bears none of the marks of di vine inspiration. Such leaders illustrate the oft-repeate aphorism about the blind leading the blind. However di vine inspiration is much more common than we hav thought. It is not always confined to religious persons o to particularly good ones. In the Old Testament it i written that at times King Saul was found among th prophets. Saul was not ordinarily thought to be inspired in fact he was an outstanding example of disobedienc in carrying out the instructions of Jehovah.

So we find in every walk of life those who have peri ods of spiritual inspiration. They preach and teach Truth marvelously—then fall back into mortal ways.

The influx of spiritual Truth into the mind can b cultivated and made a permanent thing. We tap the uni versal Mind by making our mind receptive, that is, meek in meditation and prayer.

An opinionated, self-sufficient state of mind closes th whole consciousness to the spiritual impulses of the "stil small voice." Personal self-sufficiency not only closes th

ind to spiritual ideas but may be carried into the nerves d prevent the free flow of nerve fluid, resulting in the lling of every sense.

Jesus taught spiritual receptivity, even sheeplike meekss. He called Himself the Good Shepherd. "I am the or; by me if any man enter in, he shall be saved, and all go in and out, and shall find pasture." The whole the 10th chapter of John's Gospel is given over to the scussion of the relation of the shepherd and his sheep symbols of Christ and His people.

When we think of meekness in mortal relations, we agine ourselves to be doormats, people walk over us, d we are left in a state of flattened nothingness. But e very opposite comes to pass in those who make themves meek in the sight of the Lord. When through a eek, receptive state of mind they receive inspiration om within, men become mentally alert, self-reliant, and werful. A hesitating, inefficient man emerges from iritual communion confident and energetic. This marlous transformation is sometimes accomplished in a gle day, but of the majority it is true that "in your pance ye shall win your souls." When we get this realtion, such a flood of spiritual protection and power nes to us that we know that no evil can harm us.

"I will fear no evil; for thou art with me;
Thy rod and thy staff, they comfort me."

The fear of evil is a race thought, and we all are ected with it at times; but it is easily dissolved when know that God planned only good for His offspring d when, opening our mind to His mind, we know that od and good only flows into our mind and our body.

Another prevalent race fear is that we or our loved es may come to want. Jesus recognized this fear of k and made the providence of God an important part His message. He showed how God had made the

products of the fields feed the animals; and "are not y
of much more value than they?"

With his spiritual insight David saw that God ha
prepared a table before him in the presence of his enemie
Man's greatest enemies are his mental inhibitions or fals
beliefs.

The spiritual ethers all about us are heavily charge
with ideas that turn to spiritual substance when we in
corporate them into our mind. God has spread a tabl
for His people in the supermind realms, and we are al
invited to eat, drink, and be merry.

HEALING THOUGHT

"Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for thou art with me;
Thy rod and thy staff, they comfort me."

★ ★ ★

PROSPERITY THOUGHT

"Jehovah is my shepherd; I shall not want. . . .
Thou preparest a table before me in the presence of mine enemies . . ."

USE FROM DECEMBER 20 TO JANUARY 19

Prayers Answered

These testimonials come from persons who have been healed by the power of Spirit, and are expressions of the writers' gratitude to God. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I WILL COME AND HEAL

■ ■ I WISH TO tell you of a remarkable healing and express my gratitude for it. My little boy B—— was taken sick and the doctor said he had septic sore throat. I had heard a few things about this form of sore throat, and in spite of my best efforts I became alarmed for B—— and for the rest of us, as it is supposed to be very contagious. So I wired you for help. Next morning when the doctor came to give B—— the serum, he found him so much improved that this was unnecessary. In a few days the boy was as well as ever. Bless you all!—*Mrs. L. M., Syracuse, N. Y.*

■ ■ THE PRAYERS of Silent Unity are helping me, for I feel that faith and prayer helped to make very short a period of trouble I had with my eyes. When the symptoms of iritis appeared I was very much disturbed. But I put this thought away, and I am happy to tell you that God has restored my eyes to health and wholeness. Also I am happy to report that there is a general improvement in my health. There will be no recurrence of iritis. God still answers prayer.—*A. B., Vevay, Ind.*

■ ■ I HAD HAD a headache for six months, and it finally became so violent and I had such a high fever that the doctor feared I should have a stroke. My daughter wired you one evening, and my head grew

easier that same night. In two days I was well enough to go back to work. I am most grateful for all that you have done for me. I am feeling fine.—*L. P., Las Vegas, Nev.*

■ ■ SINCE COMING into Unity my hearing has been wonderfully restored. I used to be almost stone deaf. Now I am daily growing in grace and strength, and my prayer is "Glorify me that I may glorify Thee." I have the courage to tell others where to find their supply and help. Thank you and bless you for your wonderful help to me.—*C. I., Gisborne, N. Z.*

■ ■ FOR YEARS I have had trouble with my eyes. Last week when I went to have my glasses changed the oculist marveled at the wonderful improvement in them. I am more than grateful for your prayers.—*Mrs. F. J. S., Decatur, Ill.*

■ ■ YOU MAY discontinue your prayers for my young son. It was thought he had an abcess on the larynx, and a specialist was called. In the meantime I had written to you and prayed about it, knowing that God would surely heal him. When the doctor came he found the child very ill. The third day the boy was up, and after the fourth day he was entirely well. Please accept the inclosed offering sent with heartfelt appreciation.—*H. L. F., Louisville, Ky.*

■ ■ SEVERAL MONTHS ago I wrote you and asked you to help me get over a severe case of bronchitis. I have been completely cured, and I hope you will pardon me for not writing sooner to thank you and to show my appreciation of your kindness.—*E. G., Evansville, Ind.*

■ ■ I WRITE WITH deepest gratitude to tell you that my boy's vision has steadily returned until it is practically normal, and doctors say it will not be necessary for him to wear glasses for the present. I know that he will not

need to wear them at all, so it is with a heart full of thanks I write you to discontinue prayers for us. This has seemed a hard experience but a beautiful one, for it has proved to me that faith does heal. Your work is truly Christlike and beautiful. God bless you.—*C. A., North Chatham, N. Y.*

FILLED WITH PLENTY

■ THE VERY day that I wrote to you for prayers I received a part-time position with an increase in salary. Last week a case involving some property, pending for three years, was settled, giving us a clear title. Blessings are still pouring in upon us. Thank you and praise God for His unlimited supply.—*C. B., Washington, D. C.*

■ I THANK YOU for your wonderful prayers. Conditions in my life have improved greatly, the business where I work has improved, and I have made more money. I am daily coming into a better understanding of Truth, and I am more than thankful for all these blessings. May God bless all of you at Unity.—*D. S., Chicago, Ill.*

■ YOU WERE kind enough to help me with your prayers in regard to the renting of our cottage. In two hours after we had advertised it we had rented it to fine people for the entire summer. "All things come of Thee, O God."—*Mrs. J. R. B., Orlando, Fla.*

■ MANY THINGS have happened to me since I began to realize that God really is the supply and support of those who call upon Him in faith. Several months ago I wrote to you for prayers, as I was in a financial crisis. I had a mortgage due, no money for taxes, in fact, I was about to lose the only piece of property that was bringing in anything—and four people to support. Well, you prayed and I did also, and I sold a piece of land for cash enough to pay off my mortgage and some taxes. The land I sold

had been on the market for several years, and real estate agents said it was impossible to dispose of it. Was this not a wonderful answer to prayer? All we have to do is to trust and pray, and God never fails to answer our prayers. I am very grateful for your help.—*Y. E. D., San Antonio, Tex.*

HE SHALL HAVE ABUNDANCE

■ ■ I AM EXTREMELY grateful to Unity and to the prosperity bank drill which have helped me to overcome seemingly insurmountable obstacles. I had been working for some time to find a place for myself in a certain line of work, and though I applied all the Truth I knew I did not make much headway. The day after I made my first deposit in my first prosperity bank, the very job I had hoped for during all my endeavors became available. I have been able to progress quite satisfactorily even though the work is new to me. I am very grateful for the good you spread throughout the world.—*A. J. W., Lowell, Mass.*

■ ■ I AM THANKFUL for your spiritual help, and I rejoice in the new state of consciousness of God's ever-ready help in my every need. The bank drill helps me wonderfully, and straightens out my mind. It is wonderful to know that God is my supply.—*A. G., New York City.*

■ ■ SEVERAL MONTHS ago I began using the prosperity bank drill with my last bank, after asking your prayers for prosperity and health. I am glad to say that I have greatly improved in health, and have accomplished many things in a financial way. I was obliged to spend a great deal, but the money came as I needed it, and I feel sure that your prayers were of great avail. A very important undertaking was accomplished, and your aid, added to my prayers, helped me mentally, phys-

ically, and financially to meet the difficulties of this undertaking until it was completed satisfactorily. I am writing to thank you for your wonderful help.—*Mrs. R. S., Alexandria, La.*

SUFFER THE LITTLE CHILDREN

■ ■ I WANT TO TELL YOU how I used Truth to help my small son. He was having a rather difficult time with fractions. I helped him here at home, but still he didn't seem to get it. One morning as he started to school I prayed to God to help him get the answers in the right way. When he came home at noon he had a smiling face; his number paper had "100" at the top, and at the bottom the teacher had written, "I am proud of this paper."

I was really startled at this wonderful result in direct answer to my prayer. God never fails us when we ask, believing.—*Mrs. A. T. M., Wakefield, Mass.*

■ ■ I ASKED for prayers that my little girl might pass her examinations at school. She had missed several weeks of study. I received your statement, and we both used it every morning before D—— started to school. She passed with good grades, and I am very happy about it. God bless you all at Unity.—*Mrs. W. E. M., Scottsbluff, Nebr.*

SEARCH THE SCRIPTURES

■ ■ INCLOSED you will find my paper on the lesson on Thinking in *Lessons in Truth.* Try as I may, it seems that I haven't words with which to express all that I feel, the wonderfulness of this study of Truth, there is such a filling and thrilling feeling of joy in learning of this God of Truth. How I do love it and enjoy it from day to day! The attempt to put it into every thought, word and deed of one's life is certainly the great adventure, and there is never a dull, lonely moment. Thank you and

God doubly bless Unity School for its marvelous teaching is my continual prayer of gratefulness.—*Mrs. G. B. P., Los Angeles, Calif.*

■ ■ I AM TRYING to make the teaching of these wonderful correspondence course lessons tell in all my daily living. I am most grateful to you. Through these lessons and your letters you have been a help and inspiration to me far greater than I am able to tell you. I am asking God's blessing upon you and your great work. —*L. E., Lincoln, Nebr.*

MY HELP COMETH FROM JEHOVAH

■ ■ I CANNOT FIND words to thank you at Unity for the good that I have received since I began reading your literature. I am very grateful.—*M. T., Marshall, Tex.*

■ ■ MY CHILDREN recently were given a copy of *Wee Wisdom.* They enjoyed it very much. My oldest boy, nine years of age, begged me to subscribe for it so that he could have the cross-word puzzle to work each month. He has always disliked spelling, but after working the puzzles each month, he has been much more interested in his spelling tests.—*S. P., Dayton, Ohio.*

COME . . . HEARKEN UNTO ME

■ ■ GOD IS WORKING with me, and I know that your prayers and mine have been heard and answered. God is my guidance and inspiration, and to you I am sincerely grateful for your encouragement and support these last faith-testing years. God bless you all.—*Mrs. R. M., Lakewood, Minn.*

■ ■ EVERYTHING IS working out so well through your guidance that words cannot begin to express my appreciation. Our business has increased and it is coming so much easier through God's ever-present help. I cannot

begin to thank you. May God bless all Unity workers. —*H. M., San Francisco, Calif.*

FATHER, I THANK THEE

■ ■ My entire life is different since I wrote you some months ago. You have been the means of my prayers being answered in a most marvelous way. Each day Truth seems clearer, and I am willing and anxious to pass on the light. I thank you for your help, and may God bless every one at Unity.—*N. B., Detroit, Mich.*

■ ■ Your letters fill me with courage and happiness, and my heart is full of gratitude to God for His goodness. Illness has disappeared, peace and harmony have been restored, and many troubles have been righted. I cannot praise Him enough. May you continue to serve God in helping others.—*E. W., Voorheesville, N. Y.*

■ ■ I wish I could tell you of the benefit that the application of Unity principles has been to me. I deeply appreciate your help, and may God bless you.—*Dr. K. M. D., Oakland, Calif.*

I AM THE LIGHT

■ ■ I have been richly blessed in all my undertakings through your prayers, dear Unity. I do thank God for His great light, which has illumined my life and which shines within me. It was my intention and desire to fix up my little house so that I could rent part of it. I have accomplished this in a wonderful way, and I have such a nice couple living in it. I also have my garage rented, praise the Father. Having released everything into God's hand, I know that all is well.—*K. F., Irvington, N. J.*

■ ■ God bless you and your wonderful, illuminating way of spreading Truth. For years I have been yearning for something that was lacking in my life, the true Christ

Spirit. I found this through your teachings. Again I ask God to bless you and your great work.—*Mrs. W. F. N., Ludlow, Calif.*

UNTO US A CHILD

I HAVE FOUND the maternity lessons of untold value. I have a lovely little daughter, and I thank God for her. I cannot begin to express my gratitude for your loving prayers and help. You may discontinue your prayers, as we are coming along splendidly.—*I. S., Suttons Bay, Mich.*

OUR BABY has arrived—a fine, healthy, pretty girl. Thanks to your maternity lessons, her birth was beautifully right. I am getting stronger every day. God bless you all. Praise be to God for His wonderful love and protection.—*L. S., Los Angeles, Calif.*

I AM WRITING to inform you that I have a lovely baby boy. His birth was normal and very easy. I cannot begin to tell you how much I appreciate your prayers and all your wonderful help.—*Mrs. W. R., Tuckahoe, N. Y.*

LOVE ONE ANOTHER

SOME TIME ago I wrote to you for prayers, as things were not well with me at my place of work. But the change that has come is truly remarkable. It does not seem like the same place. I am certainly more than grateful for your help.—*B. R., Sikeston, Mo.*

I THANK YOU for the peace and harmony in our home, and the many blessings I have received since practicing Truth and your wonderful teachings. God bless Silent Unity for its prayers. I am grateful to Him for bringing your ministry to my notice. I wish you every success, and may God bless your work.—*Mrs. T. J. Roach, Matangi, Hamilton, North Island, N. Z.*

HELP . . . from Silent Unity

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

Why do people dislike me so; why don't I mix well in a crowd? When I go to a convention or some other gathering I am not even noticed. I love folks collectively and individually, but I have no true friend. Can you tell me why? —*Question answered by Silent Unity.*

When you say, "I have no true friend," you forget that there abides with you always one friend whose love for you is so great that it is beyond comprehension—your Father-God. In Him you have the truest friend of all, the friend who will never forsake you, who will be with you in the time of your greatest need.

Perhaps you have not cultivated this friend. Perhaps you have not practiced going into His presence and communing with Him, turning over your problems and surrendering your burdens to Him. Then you do not know how much you have missed. His love will lift up your heart and make your life joyous and complete.

Love comes from without in response to a receptive attitude within, and when you have gained the assurance of His presence, you will gain also a calm poise and gentle receptiveness that cannot fail to attract others to you.

The love of God is yours at all times, freely offered, and you should accept it and be thankful for it. If you wish love to enter your life, you must open up your heart to receive it. Self-depreciation and a discouraged attitude are certainly not a suitable means of opening up your

heart to love; instead they tend to make you withdraw within yourself. But when you have let in the love of God, you will find His love bringing forth in you the qualities that you need to attract your happiness and true satisfaction. Confidence, poise, peace of mind, and gentleness of heart will be yours. As your realization that you are the child of God possessed of Godlike attributes grows, this realization will unfold into actuality, and those around you will perceive your Godlikeness also and be attracted by it.

> There are many things in the Unity literature that seem contradictory. Take the problem of finding the work that is one's own and that one can do best. One article says, "Claim it." How can one do that when one does not know what it is? Another article says, "Hold the picture firmly in mind," and another says, "Let God choose the channel of your expression." I am not committed to just one line of work; I would gladly do whatever is my work, but what is that work? I am quite confused. Surely Jesus did not fumble with principles. I have grown much in my understanding of Principle, but to me it must be more get-at-able and definite.—*Question answered by Silent Unity.*

There is a very definite principle that governs your finding your best place of service. It is a very practical principle too and, quite as you wish, very "get-at-able." It is this principle which has led you to write to us. It is this principle which constantly pushes you to seek a happy place of service. It is this principle which opens ways for you to obtain your rightful place.

The laws of God are not laws that you have to stretch out somewhere to make them workable. They are the laws of your very being, which are manifest in the desires of your heart and express the real you.

The reason for the appearance of contradictions when you try to apply the principles governing the attainment of your proper place is that different statements are needed for different phases of your growth. First we must realize that God does have a plan for us. Since He has a plan, He has the proper channel. Holding the picture of the righteous desire tends to crystallize the plan in our mind. Then claiming it brings the plan into manifestation in our life and affairs.

When you have a definite idea of what you believe God wants you to do, pray something like this: *"Give me the desire of my heart, Lord, or something better."* Never limit yourself to the specific idea, for then you would be limiting God's plan for you. Perhaps it is because we believe in always keeping the vision on something beyond the specific idea that you have thought the principle difficult to use. But you yourself are constantly striving for something better, even in the definite line in which you like to function. So you see you are using the principle even though you may not recognize it.

How can I know when to let go or when to keep on with my human efforts to bring about a demonstration?—*Question answered by Silent Unity.*

Your only need for persistence is that of seeking a realization of your oneness with God and His good. Endeavor at all times to let go or to be free from anything that concerns you, over which you wish to demonstrate. As you keep your mind free from anxious thoughts, you will find that God works in and through you quietly and effectively to produce the manifestation. This does not mean that you will never have anything to do in an outer way, but when you have the feeling that you are working with and for God, you will have a sense of peace and security about everything.

The Purpose of Unity

• • UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received.

Through its Field Department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct, and authorizes the establishing of Unity classes and centers.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

"Once more the Christmas chimes ring out
The message of the Savior's birth,
And in our hearts the echo sounds,
'Good will to men, peace on the earth.'"

At this glad time of remembering, Silent-70 especially anks and blesses the many friends of Unity who have so enerously supported its work in both a financial and a piritual way this past year.

Most of our readers know that Silent-70 is the mis- onary department of Unity. It sends Unity literature ee of charge to institutions all over the world, helping ousands who need to be shown a new way of living.

Innumerable books and magazines are sent to hos- tals, prisons, poorhouses, orphanages, homes for the ged, leper colonies, asylums, libraries, Indian schools, ilitary camps, schools for the blind and the deaf, and her institutions. Five hundred foreign institutions are umbered among those which receive this service.

A great forward step was made this year in the launch- g of *Unity Daily Word* in Braille. Subscriptions are nt free by Silent-70 to the blind who are familiar with raille, grade 1½. This is one of the few magazines for e blind published in the United States. The gratitude of ose who receive it is proof that this new venture is worth hile. Like the rest of Silent-70's work this branch is sup- orted by love offerings, and again Silent-70 says, "Thank u and bless you," to all who have had a part in it.

AN ANNOUNCEMENT

Time after time our readers have asked us to publish aterial on child training from the standpoint of Truth, d at last we are able to do so. In the January number *Unity* we will bring you the first of a series of ten ar- les on this subject, written by Zelia M. Walters. Mrs.

Walters is a woman of wide experience with children an a deep understanding of Truth, and we know that yo will find her articles of very great benefit. Let you friends know about this new series.

A MESSAGE TO NEW READERS

Sometimes a new Truth student is a bit puzzled abou certain terms and methods referred to in Unity literature What is meant by "going into the silence"? Why ar denials and affirmations used? What is the departmen of Silent Unity? These and other matters are explaine in *The Unity Viewpoint,* which we send free with new subscriptions (*Wee Wisdom* excepted). This explanator booklet, written by Ernest C. Wilson, is a real help t new students, and adds greatly to the value of your gift

THE NEXT BEST THING

Perhaps you have wished very much to attend the Unity Training School at Unity Farm but have not yet re alized your ambition. Meanwhile may we suggest that the next best thing to studying Truth at Unity headquarters i enrollment in the Unity Correspondence School.

Our home study course will teach you the funda mentals of Truth; it will help you to develop your reason ing power and organize your thought forces. This course has helped thousands of people to set their fee firmly upon the pathway of Truth.

The plan of study is very simple, and your progress will be fast or slow according to your interest and grasp of the subject. Students who enroll for this course find it an excellent preparation for the Unity Training School

We have a descriptive folder that gives full informa tion about the correspondence course. It will be sent t you on request. Address a card to the Unity Correspond ence School Department, 917 Tracy, Kansas City, Mo

NITY ANNUAL CONFERENCE MEMBERS

Members of the Conference are recognized Unity leaders who are nducting a spiritual ministry in keeping with the Christ teaching as erpreted by Unity School. Centers are open daily for teaching, aling, devotional services, and the sale of Unity literature.

ARKANSAS

le Rock—Wayman, Mary, Unity, 809 W 5th

CALIFORNIA

erly Hills—Rae, R., Unity, 371 No. edford
ndale—Johnson, G., Unity, 119 S Kenood; Adams, M., Meta Cen, 1420 enneth
ewood—Galpin, E., Unity, 426 E Queen —Merriweather, Hazel, Unity Cen, lain and Preston
g Beach—Newman, L., Unity, 432 Locust
Angeles—Luke, Emma, Unity Temple, 120 S Union; Williams, A., Unity Assb, 33 S Broadway; Highnote, Nannie B., nity Cl, 1532 Wilshire
land—Morse, A., Unity, 5365 Bond
dena—Stack, L., Unity, 11 N Oak Knoll
mond—Tiller, Beulah, Unity, 146 2d
amento—Anderson, Naomi, Unity Cen, dd Fellows' Hall
a Anna—Newman, L., Unity Soc, mmercial bldg
Bernardino—Nicholls, Dr. and Mrs. P., Unity Cen, 701 Arrowhead
Francisco—Ingraham, E. V., 2250 yde; Hulbert, Robert, Unity, 126 Post
a Cruz—Higgins, Mary and Roseline, niversal Truth Cen, 151 Garfield
a Monica—Hill, Mr. and Mrs. L. L., nity Cen, 528 Arizona
kton—Bateson, H., Unity, 822 N Center
Nuys—Hider, M., Unity, 14550 Victory
ttier—Newman, L., Unity, 410 S. eenleaf

COLORADO

rado Springs—Beech, Mabel, Unity en, DeGraff bldg
er—Burkle, Ethel, Temple of Prac r, 1437 Glenarm

DISTRICT OF COLUMBIA

hington—Feldt, Margaret, Unity Cen, w Colonial hotel

FLORIDA

sonville—Miscally, H., Unity, 725 gan
land—Hennessy, L., Unity, 321 S Mass
ndo—Moore, Ocoa, Unity, 409 S Orange
Petersburg—Young, J. W., Unity, 646 ave S
pa—Hyer, Laura and Ramey, Louise, Unity Soc, De Soto hotel

ILLINOIS

ago—Hoschouer, W. and Ann, Unity Fellowship, 25 E Jackson; McCollum, llie, 1st Unity Soc, 159 N State
tur—Daughtry, M., Unity, Woman's ub

INDIANA

napolis—Powell, Murrel, Unity, Cen- y bldg

IOWA

r Rapids—Richardson, G., Unity Cen, 728 4th ave S E
Des Moines—Stitt, B., Unity, 42 & Rollins
Sioux City—McClaughry, Elizabeth, Unity Cen, Martin hotel
Waterloo—Richardson, G., Lafayette bldg

KANSAS

Kansas City—Myles, M., Unity, Gould hotel
Topeka—Pfouts, H., Unity Jayhawk hotel
Wichita—Schopf, Mabel, Unity Cen, 1104 N Broadway

KENTUCKY

Lexington—Clark, Madge, Unity Cen, Northern Bank bldg
Louisville—West, Georgiana, Unity, 1322 4th

MASSACHUSETTS

Boston—Hall, Arthur, Unity, 25 Huntington

MICHIGAN

Detroit—Gregg, I., Unity, Maccabees bldg
Grand Rapids—Bailey, I., Unity, 61 Sheldon
Kalamazoo—Moffett, Amy, Unity Cen, 209 W Dutton
Lansing—Best, Harvey and Ida, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Ranney, Lila, Unity Cen, 1108 Nicollet

MISSOURI

Kansas City—Fillmore, Charles, Pres. Unity School; Gable, Francis J., Editor, Unity School; Handly, Marie, Field Department, Unity School; Palmer, Ida, S S Unity Cen, Jewell bldg; Wilson, Ernest, Unity Soc, 913 Tracy
St Joseph—Morgan, Rex, Unity Cen, Empire Trust bldg
St Louis—Eilers, Fred and Hilda, S S Unity Cen, 6100 S Grand; Carr, Elsie, Unity Soc, 401 De Balivere

MONTANA

Billings—Wessel, M., Unity, Northern hotel
Bozeman—Wessel, Mary, Unity, 301 S Black
Butte—Wessel, Mary, Unity Cen, Y M C A
Great Falls—Huhn, V., Unity, Dunn blk
Livingston—Wessel, Mary, Unity, Elk's Hall

NEBRASKA

Omaha—Truesdell, A., Unity, Electric bldg

NEW JERSEY

Newark—Berry, Edith, Unity, Berwick hotel

NEW YORK

Brooklyn—Pomeroy, Ella, Unity Soc, 3 Albee square
Buffalo—Brown, A., Unity, 1372 Hertel
Chautauqua—Richards, Ella, Unity, 49 Scott
New York—Lynch, R., Unity, 33 W 39th
Rochester—Meyer, Louis E. and Ethel, Unity, 633 East ave
Schenectady—Burbridge, Marcellene, Unity Soc, 1029 University
Syracuse—Jeffery, H. B., 360 Green
West Islip—Pustell, Christine

OHIO

Akron—Maloney, Jessie, Unity, 34 High
Cincinnati—Andrews, F., Unity Cen, 26 E 6th; Smith, E., East Hill Cen, 3041

Madison; Langenheim, M., 26 E 6th
Cleveland—January, V., Unity, Carter hotel
Columbus—January, G., Unity, 80 W Starr
Dayton—Crouch, E., Unity, Fine Arts bldg
Hamilton—Tahse, Louise, Unity, 117 Ross

OREGON

Portland—Lance, M., Unity, 811 N W 20th

PENNSYLVANIA

Pittsburgh—Anthony, E. and M., Unity, Century bldg

TENNESSEE

Memphis—Chester, E., Unity, 1352 Madison
Nashville—Turner, M., Unity, 2000 W End

TEXAS

Austin—Mims, Ruth, Unity, Driskill hotel
Dallas—Hursey, Minerva, Unity, Allen bldg
El Paso—Forbes, B., Unity, 305 E Franklin
Fort Worth—Truesdell, N., Unity, Worth bldg
Houston—Brass, L., Unity, Milam bldg

WASHINGTON

Seattle—Rigby, Paul and Lillyan, Uni Cen, 1905½ 3d
Yakima—Scott, C., Unity, Wilson bldg

WISCONSIN

Milwaukee—Mallon, Guy, Unity Cen, 31 W Highland

CANADA

Edmonton—Popple, A., Unity, Empire b
Winnipeg—Bowyer, E., Unity, Donalda b

ENGLAND

Liverpool—Johnson, Dora, Soc of P St Lukes Chambers, Bold Place
Wirral—Johnson, Dora, Unity Cen, "Glen dor" Mount Road Upton

HAWAII

Honolulu—Kearns, H., Unity, 2407 Kc

SCOTLAND

Edinburgh—Hume, M., Unity, 30 York plac

LICENSED UNITY TEACHERS

Licensed Unity teachers are not yet ordained, but are actively ful filling the preparation for ordination, and are upholding a consisten standard in conducting their present field work.

Adams, B., Unity, 1151 Chapel, New Haven, Conn.
Arrowsmith, Mrs. G., Unity, 503 E. Maywood, Peoria, Ill.
Benning, M., Unity, Mt. Royal hotel, Montreal, Canada
Echlin, E., Unity, Levert bldg, New Orleans, La.
Elliott, N., Unity, 9th and N, Bridgeport, Nebr.
Feldt, E. Roy, Unity, New Colonial hotel, Washington, D. C.
Fisher, N., Unity, 4958 W. Adams, Los Angeles, Calif.
Hutton, F., Unity, Babcock bldg., Plainfield, N. J.
Jones, T. Conway Unity, 221A 8th ave. W., Calgary, Canada
Lane, E., Unity, 1500 Taylor, Amarillo, Tex.
Lilly, J., Broadway Truth Center Unity, Breslin bldg., Louisville, Ky.
Martial, O., Unity, 370 Hamilton, White Plains, N. Y.
Schneider, R., Unity, 1217 N St. Andrews Hollywood, Calif.
Scott, B., Unity, Wilson bldg., Yakima Wash.
Stevenson, G., Unity, 33 Gates, Montclair N. J.
Sweaney, K., Unity, 3566 6th, Riverside Calif.
Schliefer, C., Unity, 321 N 5th, Raton N Mex.
St. John, E., Unity, 904 2d National Bank bldg., Warren, Ohio
Wilson, M., Unity, Public Library, Carthage, Mo.
Whipps, B., Unity, Chamber of Commerce bldg., Toledo, Ohio
White, Mrs. E. Norton, Unity, 604 Canal New Orleans, La.
Handyside, Mr. and Mrs. R. W., Prae Chris Cen, 16 Royal Terrace, Edinburgh, Scotland
Mallon, Mrs. Guy W., Unity Cen, 3112 W Highland, Milwaukee, Wis.
Price, H., 3411 Knight, Dallas, Tex.

UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES:

ARIZONA

Phoenix—Unity Cen, 372 N 2d
Tucson—Divine Truth Inst, 648 N 7th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Bakersfield—Unity, 1906 18th St
Berkeley—Unity Cl, 1176 Colusa
Burlingame—Meta Cen, 209 Park
Fresno—Unity Cen, 105 N Van Ness
Hollywood—Truth Cen, 6633 Sunset
La Jolla—C. L. Thomas, 1030 Wall
Los Angeles—Christian Unity, 148 N Gramercy; Unity Cen, 815 S Hill; Church of Divine Healing, 1684 W Adams; School of Triunity, 839 So Grand; Anna McMillan (col), 4118 Central; Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; May Co, 8th & Hill
North Long Beach—Unity Soc, Cerritos & Artesia
Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity Cen, Ebell Club bldg; Christian Assb, 1800 Alice
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Assb, Women's Club house
San Diego—Unity Soc, 1017 7th
San Francisco—Meta Lib, 177 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 227 E Arrellaga
Santa Rosa—Unity Cen, Masonic temple
Willow Glen—Christian Assb, 1305 Lincoln

COLORADO

Denver—Publication Bk st, 514 15th
Pueblo—Truth Cen, 520 W 11th

CONNECTICUT

Bridgeport—Unity Cen, 59 Cannon
Hartford—Unity Reading Rm, 926 Main
Stamford—Unity Soc, 74 Park Place

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I, N W

FLORIDA

Daytona Beach—Unity Cl, (col) 745 Marion; Church of Divine Science, Peninsula Club
Jacksonville—Unity Cen (col), 804 Pippin
Miami—Unity Cen, 128 S E 3d

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Unity Study Cl, 517 N 10th; Truth Cen, Fidelity bldg

ILLINOIS

Bloomington—Unity Cen, 526½ N Main
Chicago—Unity Study Cl, (col) 5105 Michigan; South Side Cl, (col) 4307 S Mich; Unity Home of Truth, 116 S Michigan
Moline—Unity Cl, LeClaire hotel
Rockford—Unity Cen, Stewart bldg
Springfield—Unity Cen, 509 S 6th

INDIANA

Muncie—Unity Cen, Hotel Delaware

IOWA

Davenport—Unity Cen, Whitaker bldg

KENTUCKY

Louisville—Downtown Cen, Kentucky hotel

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Royal Oak—Unity Cen, 500 S Main

MINNESOTA

Duluth—Unity Cen, 215 W 2d
Red Wing—Unity Cl, 1524 East
St Paul—Unity Cen, New York bldg

MISSOURI

St Louis—Ist Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Meta Cen, Pittsburgh block

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEW JERSEY

Atlantic City—Temple of Truth, Central pier
Newark—Truth Cen, 97 S 10th

NEW MEXICO

Albuquerque—Unity, 306 E Central

NEW YORK

Buffalo—Buffalo Soc, Statler hotel
Jamaica—Unity, 8825 164th
New York City—Center of Truth, Hotel Roosevelt; Unity Cl, (col) 2 W 130; Brentano's, 1 W 47th; Universal Truth, Cen, 360 W 125; Church of Healing Christ, Biltmore hotel; Church of Truth, 521 Fifth ave
Rochester—Unity Cen, Seneca hotel
Syracuse—New Thought, 155 E Onondaga

OHIO

Cincinnati—New Thought, 1401 E McMillan
Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, 1575 E 115th
Dayton—Dayton Truth Cen, Industries bldg
Middletown—Unity Temple, 1014 1st

OKLAHOMA

Oklahoma City—Truth Reading Room, Weaver bldg
Tulsa—Unity Rdg Rm, Commercial bldg

OREGON

Portland—Meta Lib, 1009 S W Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel
Germantown—Unity Cl, 231 E Price
Philadelphia—Chapel of Truth, 117 S Broad
Wilkes-Barre—Unity Cl, Miners' Bank bldg

RHODE ISLAND

Providence—Occult Book Cen, 42 Westminister

TENNESSEE

Nashville—Lily Conde Smith, Tulane hotel

TEXAS

San Antonio—Unity Soc, Maverick bldg
Harlingen—Unity Cl, Commerce bldg

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The Bon Marche
Spokane—Church of Truth, 1124 W 6th; Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch bldg
Tacoma—Truth Cen, Hotel Winthrop

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William
Brisbane—Truth Cen, Albert House
Sydney—Harmony Cen, Scot Chambers, Hosking Place, 86A Pitt st, N S W; New Thought Cen, The Block, 428 George

CANADA

Moose Jaw—Unity Class, 73 High W
Regina—Unity Cen, Broder bldg
Saskatoon—Unity Cen, 314 Canada bldg
Toronto—Unity Cen, 765 A Yonge
Victoria—Truth Cen, 720½ Fort
Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Boscombe, Hants—E Quinion, 20 Gordon
Cheshire—Unity Cen, Glendor Mt rd, Upton B'head
Liverpool—Unity, 125 Mt Pleasant
Leicester—Emma Danson, 94 Upper Kent st
London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), WI; Truth Cen, 29 Courtfield Gardens, Earl's Court; Parker Drake, 36 & 37 Upper Thames st
Manchester—Unity, Greg's blds., Albert Sq

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Roma—Instituto di Cultura Psichica, Via Antonio Bosio, 15

SCOTLAND

Edinburgh—Practical Christianity Cen, 16 Royal Terrace
Glasgow—Prac Christianity Cen, 534 Sauchiehall st, Glascow C2

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

This month

IN OTHER UNITY PERIODICALS + + +

A DREAM COME TRUE

From time to time *Progress* magazine features an interview with some successful person whose career has been based on the teaching of Truth. This month our readers will rejoice in an interview with one whose name is the personification of Truth—Dr. H. Emilie Cady, the author of *Lessons in Truth.* This interview is reported by the editor of *Progress,* Ernest C. Wilson. When you read his description of her home and surroundings, the story of her early acquaintance with Truth, and other delightful details, you will feel that you know Doctor Cady much more intimately. You will agree with Mr. Wilson that she is "a free spirit and lovable and warm in that freedom."

GARDNER HUNTING WRITES FOR WEE WISDOM

Here is a treat for boys! The December number of *Wee Wisdom* brings the first installment of "Skipper Binner," a five-part serial story by Gardner Hunting. The story opens with a swimming lesson in which Binner Brice is the pupil and his father the instructor. Binner must learn to swim to be eligible for membership in the Midget Yacht Club. "Sackey" Wendell, the skipper of the club raft, conceives a dislike for Binner, and friction soon starts. Adventure follows, and the story promises many a

hrill. Lowell Fillmore's comment on this story is that very father of a boy should read it. Start at the beginning and enjoy it with your boy.

FOLLOW THE ONE-WAY STREET

The thought has been expressed that when circumtances are at their worst there is the best chance for a appy change. In "The Way Out," an article in *Unity Daily Word,* F. B. Whitney emphasizes this thought. He ays that the more desperately adversity seems to cling he sooner it must lose its grip. He compares the way ut of all difficulties to a one-way street with no interections, and he shows you how to find it.

BAPTISM—SYMBOLIC AND REAL

When John came preaching that men should repent nd be baptized, he presented no new and strange idea to he Hebrews who had long practiced symbolic cleansing vith water. But as time went on, the early Christian eaching grew into a theology that bound and limited, and aptism by water became the central rite of the church. oday we are learning to distinguish between symbolic leansing and real baptism by Spirit. Zelia M. Walters akes up this subject in "The Symbol of New Life" which ppears in a December number of *Weekly Unity.*

CLEAR THE WAY FOR AN IDEA!

An unfortunate man was led to share his last dollar vith a mere boy who was even more unfortunate than imself. In trying to cheer and encourage the boy he orgot his own troubles, and then the big idea struck! f you want to read an interesting story and learn how to et go and listen for the voice of guidance, turn to "The Voice of the Angel," by A. J. Peel, in *Good Business.*

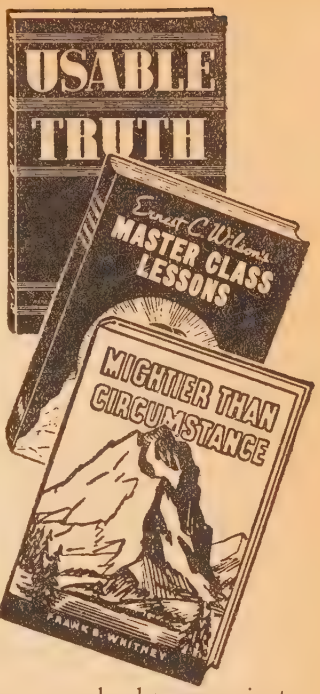
Christmas Suggestions

GREETING BOOKLETS are a new adaptation of an old idea—old, because it has long been customary to send friendly greetings on special occasions—new, because these booklets do more than convey a greeting. They carry a real Truth message to help your friend live each day to its fullest. Yet regardless of their greater value they cost no more than the average card—$1 for twenty copies (in smaller lots, 10 cents each). Each has an attractive cover, and mailing envelopes with a holiday design come free—one with each booklet.

Twenty-Four Golden Hours is our newest greeting booklet. The others are: *Where I Am King, Where Blessings Begin, The Song of Life,* and *Holy Bread.* Order your supply now and send them to the friends on your usual greeting card list. You will like this new idea for Christmas greetings.

Why bother with the mailing of your own Christmas gifts when we are prepared to do it for you? Just send us your order, and we will gladly mail out your packages in holiday wrappings, with a card to each friend announcing your gift.

THREE NEW BOOKS



Just in time for Christmas comes *Mightier than Circumstance,* by F. B. Whitney, editor of *Unity Daily Word.* This book brings you firsthand information in solving your personal problems. It comprises thirty-eight special articles and thirty-nine favorite poems . . . Other new books since last Christmas are *Master Class Lessons,* by Ernest C. Wilson and *Usable Truth,* by Richard Lynch. *Master Class Lessons* shows how to do certain things as the Master did them. Its contents are based on material that Mr. Wilson presented to Kansas City students in his Master Classes *Usable Truth* is a profound discussion of certain Truth principles, and is more suitable for advanced students. Each of these three new books comes in two bindings—in cloth, at $1 each; in flexible, at $2 a copy.

Make this a joyous Christmas—the most joyous one in your experience. The secret lies in spreading happiness among others, and the surest way to do this is by sending gifts of Truth books and periodicals. Your gift may mean the turning point in the life of some friend.

Charles Fillmore, founder of Unity and editor of *Unity* magazine, is also the author of three books: *Christian Healing, Talks on Truth,* and *The Twelve Powers of Man.* A Truth student would appreciate any one of these as a gift. In cloth binding they are priced at $1 each; in flexible, at $2 a copy.

WEE WISDOM AND PROGRESS

are now almost like brand-new magazines. The Christmas numbers have a larger page, 8½ by 11½ inches. The inside pages show an entirely new arrangement—are easier to read, have more color, and so on. When you see the December numbers you will be surprised at the number of improvements to be found in each magazine. Mere words do not give you a true picture. *Wee Wisdom* is for your friends of thirteen years and younger. *Progress* is for your friends who are over sixteen. *Progress* and *Wee Wisdom* are still priced at $1 a year each.

Special Offer

ANY 6 OF OUR REGULAR $1 BOOKS FOR $5

(*Good till December 10*)

This offer includes all our standard books: *Adventures in Prosperity, All Things Made New, Christian Healing, Lessons in Truth, Lovingly in the Hands of the Father, Master Class Lessons, Mightier than Circumstance, Miscellaneous Writings, Open Doors, Truth Ideas of an M. D., Talks on Truth, The Twelve Powers of Man, Working with God, Usable Truth,* and *What Are You?* All these books except the first two and the last

one come in a lovely flexible binding also, priced at $2 a copy, and they make appropriate Christmas gifts for friends whom you wish to remember with something especially nice.

Here is a gift suggestion: If you like UNITY magazine, why not send subscriptions to friends? There is a "gift suggestion" order blank inclosed for this purpose.

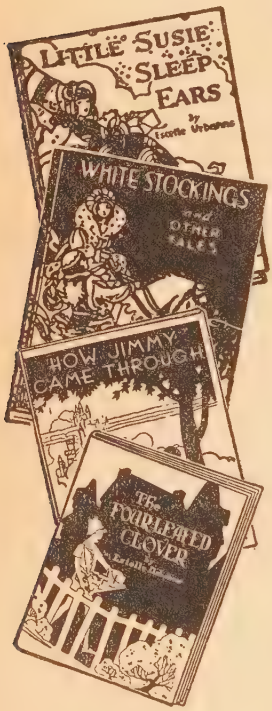
To adults who are receiving a Unity periodical for the first time we send a copy of THE UNITY VIEWPOINT free. A brief description of this booklet can be found on page 84.

THE METAPHYSICAL BIBLE DICTIONARY

makes a treasured gift for some friend of yours who is a Bible student. As a companion to the Bible it is invaluable. This unique book gives comprehensive information about the names of persons and places in the Bible—their spiritual and metaphysical meaning, and so forth. Bound in rich brown fabrikoid, and lettered in gold, it is priced at $10. Our Bible is the Nelson "Teachers' Bible" (American Standard Version). It has a beautiful black keratol binding, and is priced at $4.50. Both of these books are lifetime gifts.

COOK BOOKS

Here is something that will please the women of the family: Either of our excellent vegetarian cookbooks, brimful of delightful recipes and numerous other helps in regard to food. *The Science of Food and Cookery* with more than five hundred recipes, is priced at $2.50; *Meatless Meals* has more than three hundred recipes; price, $1.



BOOKS FOR CHILDREN

Children always like books for Christmas gifts, and we have four that are very popular with both boys and girls: *Little Susie Sleep Ears* and *White Stockings and Other Tales* are for children six to ten years of age. They are printed in large type, contain many bright pictures, and have gay-colored bindings. They are priced at 29 cents each; two copies for 50 cents. *How Jimmy Came Through* and *The Four-Leafed Clover* are gripping stories, full of action and interest, stories that the older children will enjoy. Both are printed in big type, and both are attractively illustrated and bound. They are priced at 50 cents each.

BOOKS AND BOOKLETS

The following books and booklets cover many phases of Truth, and you will find among them just the right gifts for a number of your friends. The authors' names are their seal of merit, and most of the titles are self-explanatory.

Selected Studies by Imelda Octavia Shanklin and *Truth in the ome* by Alice L. Ruth are full-length books in paper binding. *e Contemplation of Christ* by Ernest C. Wilson, *The Christ ay of Living* by Genevieve Courtney Maurer, *The Silence* by V. Ingraham, and *Divine Remedies* compiled have attractive ff covers. *The Book of Silent Prayer* compiled, *Caroline pier* anonymous, *Inner Vision* by Charles Fillmore, and *When Pray* by H. B. Jeffery are paper-bound booklets. All these priced at 50 cents each.

SHOP EARLY ● By doing your Christmas shopping early you set your own mind at ease, you help us to give unhurried attention to your order, and you make sure that no friend of yours will fail to receive his gift on time. Send your orders now. We will hold them and mail your gifts out just in time for the Christmas season.

Special Christmas Offers

(These cash offers good only till December 10)

$1.85— Any Unity magazine (new subscription) and any $1 book—both for $1.85—sent to two addresses, if you like.

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BECAUSE A CHILD WAS BORN

By Grace Noll Crowell

Because a child was born one winter night
In a small town beyond the East's far rim,
All children of the earth should claim our care,
Remembering Him.

Because we cannot take our gifts of love
Down the long road that leads to where He lay,
Let us seek out each wistful, lonely child
Upon the earth today;

Let us bring light and gladness to those hearts
Too young to know why suffering should be;
Let us take cheer to some abiding place
Of bitter poverty;

Let us not miss one lonely needy child,
Because the Christ was born in Bethlehem;
For all the gifts that we would bring to Him
He bids us take to them.